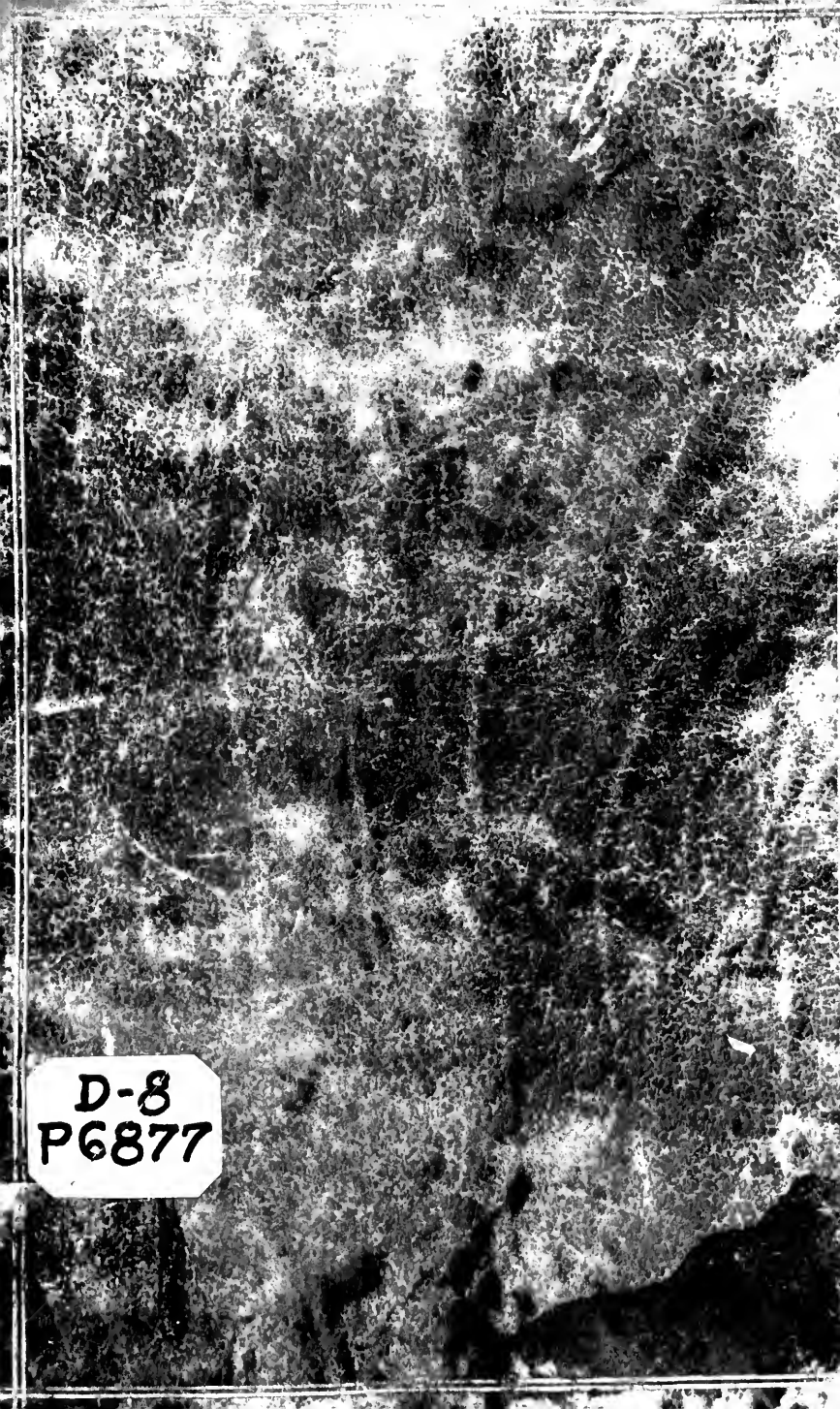
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A

# TREATISE

Proving the Proper

# Divinity of Chriſt:

In which the DOCTRINE of the SCRIPTURES, touching that grand Article of Faith, is Impartially Conſidered.

The chief OBJECTIONS againſt it Anſwered.

And the Principal TEXTS of SCRIPTURE urged by the ARIAN and SOCINIAN, are Examined.

Firſt Delivered in FIVE

## SERMONS

For the Conviction and Settlement of Private Chriſtians; and now made Publick at the Requeſt of the Hearers:

---

By *AARON PITTS.*

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HEB. iii. 12. *Take heed Brethren, leſt there be in any of you an evil Heart of unbelief, in departing from the Living God.*

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*LONDON:*

Printed for R. CRUTTENDEN, at the *Bible* and *Three Crowns* in *Cheapſide*, near *Mercer's-Chapel*, 1719. [Price One Shilling.]

THE

# PREFACE.

THE Subject treated of in the following Sheets had not been meddled with by the Author of them, had he not had ſome Reaſons for it, not proper to be inſerted in this Preface.

It is ſatisfaction enough to him, that he ſhould not have been able to anſwer it to God and his own Conſcience, if he ſhould have held his Peace, at a juncture in which ſo important an Article of the Chriſtian Faith, and Eſſential Doctrine of the Scriptures, as the proper Divinity of Jeſus

*Chriſt, was publickly oppugned in the Writings of ſome, and banter'd in the Diſcourſes of others; believing it to be his Sin to ſleep while the Enemy was wakefully buſy in ſowing the Tares of Error in that ſmall Field in which God had called him to work; and that he ſhould not be faithful to the Truſt committed to him, if he neglected the doing what in him lay to keep his little Flock from being ſeduced, and drawn aſide, by the ſleight and Cavils of cunning Men that lye in wait to deceive, and contend for that which in his Conſcience he believes to be one main part of that Faith once delivered to the Saints.*

*From all this it may be hoped, that how weak ſoever the Performance is, the Reader will believe the Deſign of the Author to be honeſt; and that he will be ſo candid, as to juſtify the one, tho' he may ſee Reaſon to condemn the other.*

*It is a common Plea for the publiſhing weak Performances, that it is done in complaiſance to the Requeſts and Importunity of others, who, it muſt be confeſſed,*

*are*

*are often ſuch whoſe Zeal rather than Judgment make them uneaſy 'till their Requeſt be gratified.*

*As to this ſmall Treatiſe, both it, and they at whoſe Requeſt it is ſent abroad in the World, are now open to the Cenſure of every Man that will take the Pains to read it.*

*Whatever Entertainment it may find from ſome, it is no ſmall Encouragement to the Author, that he hath reaſon to hope it will be welcome to the greater number of them that heard it delivered from the Pulpit; and particularly to thoſe, who are ready to acknowledge themſelves benefited by it, and have heartily bleſſed God for the Good they have received.*

*This little Treatiſe comes with the greater Boldneſs into the World, for that it brings the Scriptures in its hand, I mean, that it makes its whole Appeal to the unerring Word of God, and deſires nothing of its Reader, but, that with the* Bereans, *he would ſearch the Scriptures, to ſee whether the Things contained in it be ſo or no.* The

*The Plainneſs of the Stile is moſt juſtifiable; for that it was offered to a common Auditory, and intended for their Benefit, to ſettle the Minds of ſome who began to waver, and prevent the ſeduction of others who needed ſome Aſſiſtance to enable them the better to encounter the Temptations that aſſaulted them.*

*The Author hath not declined to appear in the Front of this little Treatiſe, as being willing, in this Juncture eſpecially, to give an Account of his Faith, and to render a Reaſon of the Hope that is in him: And it were to be wiſhed, that ſome others (whether they be or be not* Arians, *in a more general or limited ſenſe, though they may, out of Principle, refuſe ſubſcription to other Mens words) would be ſo fair as to expreſs their ſenſe of thoſe Scriptures which affirm the Deity of Chriſt, in their own words, which would at once prevent all ſuſpicion of them, have obviated thoſe Diſtractions which the Churches of Chriſt do, and are like more to labour under; and which all ſober and ſerious Chriſtians will*

*will believe to be but a Reaſonable Service done at this time of day to the Churches of Chriſt, and particularly, to thoſe to whom God hath limited their Epiſcopacy or Overſight; And I am perſwaded they will not dare to tell the World, that more was ever deſired of them.*

*Liberty is the great cry, and nothing muſt be done that but ſeems to break in upon and infringe it: But who can believe himſelf to deſpiſe his Liberty, by making a voluntary Declaration of his Faith when his Brethren deſire it of him, eſpecially in a time when the bold Appearance of a dangerous Error muſt be acknowledged by all, that are not ſtifly Humourous or groſly Erroneous, to be a full Proof of the Reaſonableneſs, if not Neceſſity, of ſuch a Compliance? And why ſhould ſuch as refuſe, impute the Conſequences of their own unreaſonable Stiffneſs to others, when every Man muſt know that ſuch a Refuſal gives juſt Occaſion to the World to ſuſpect them, and will excuſe thoſe ſober and ſerious Chriſtians who deſire to be ſatisfied*

*by*

*by them, though they dare not accuſe them?*

*Now my Heart's Deſire and Prayer is, That the Great God, whoſe Name alone is* Jehovah, *would not ſuffer this little Treatiſe to go out of the Author's Hands without his Bleſſing: And if by it any one ſeduced Chriſtian be convinced, or any wavering Chriſtian be eſtabliſhed and ſtrengthened, let God, who keepeth the Feet of his Saints, be magniſied.*

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ROM. ix. latter part of the 5th Verſe.

*Who is over all, God bleſſed for ever.*

MY Deſign in chooſing theſe Words of the Great Apoſtle to the *Gentiles*, is not unknown to you; *viz.* That as a Miniſter ſet for the Defence of the Goſpel, I may vindicate the Honour of the Son of God, of which ſome make no ſcruple to rob him, to defend his juſt Title to the Crown of Deity, which too many in this degenerate Age take from him: Which, tho' a Man might have ſome doubtful and miſgiving Thoughts about, yet the fear of being miſtaken in ſo great and important a Matter, would, one would think, make him cautious how he abſolutely denied it, contrary to the Faith and Aſſertion of almoſt all the Reformed Churches of Chriſt in the World. And I hope it will not be taken amiſs, if I endeavour in a few Diſcourſes, to ſet this grand Article of the Chriſtian Faith in as true a Light as I can from the unerring Word of Truth: And it will appear but a poor Objection which ſome may make againſt what is ſaid in this ſhort Preface, That in aſſerting the ſtrict and proper Divinity of our Saviour, I ſhew a Fault equally great with that which I charge the *Arians* and

*Socinians* with, in making him equal with him who alone is the Supreme God, that is, with him that is God above him, and consequently ascribe to an Inferiour Deity a Glory that doth not belong, or is due to him ; I say, this will appear to be but a poor Objection, if I can make it appear that Christ is that One only Supreme God, above, or besides whom there is no God : And this now is the Thing I have to do.

In the foregoing Verses the Apostle professeth his great Sorrow for his Brethren and Countrymen, the *Jews*, who were justly rejected of God for their obstinate Refusal of the Gospel. Possibly the prime Design of the Apostle, in this profession of his Concern for them, was to clear himself of an Imputation of Envy and Hatred against those that were so nearly allied to him ; and to shew, that, tho' he was now turned to the *Gentiles*, he had a sincere Love and Affection for them, which he had no better way to make appear, than by expressing his Sorrow for the Infelicity they had brought upon themselves by their obstinate Rejection of the Messiah, who according to the Flesh was a Branch of one of the Families and Tribes of *Israel*, and to whom Christ himself testifies that he was alone sent ; *I am not sent but to the lost Sheep of the house of Israel.* The Thoughts of, and the Reflection upon, the Priviledges God had peculiarly honour'd them with, that they were pick'd out from the rest of the Nations to be God's Family, his alone Church in the World, to whom he had made known his Will, and with whom he only had covenanted, was an aggravation of his Grief : In expressing which he delivers himself in the form of an Oath, *I speak the Truth in Christ* : And 'tis to be observed,

that

that among the *Jews*, the only Church of God, no ſolemn Oath was allowed, but that of calling God, the Supreme God, to witneſs.

Now among the great and peculiar Priviledges with which the *Jews* were honour'd, this was the greateſt, *That of them, as concerning the Fleſh, Chriſt came.* Theſe words, *as concerning the Fleſh,* fully ſuggeſt that Chriſt the Meſſiah was more than a Man, and that he had another Nature beſides the Human Nature, which exiſted before his Incarnation: And what that Nature was, the words that I have read do plainly and fully ſet forth; *Who is over all, God bleſſed for ever. Amen.*

There is little or no Difficulty in the words. *Who,* that is Chriſt, of whom our Apoſtle ſaith, that he was one of the Stock of *Abraham*; this *Chriſt is over all, God bleſſed for ever.*

I will fairly give you an account of the Interpretation which ſome of thoſe who deny the ſtrict and proper Divinity of Chriſt give of the words; ὁ ὢν ἐπὶ πάντων. They ſay, all that is intended in theſe words is, that the Father hath given him an Univerſal Empire or Dominion over all Things both in Heaven and Earth, and ſo conſider him as a Mediator only, arbitrarily appointed by the Father to make Atonement for Man's Sin; and that the next words, Θεὸς εὐλογητὸς, is no more than a Doxology, or an expreſſion of our Thanks to God for his Acceptation of him, fully manifeſted or declared, in or by that Exaltation; and they read the words thus, *Of whom as concerning the Fleſh Chriſt came, who is over all, God be bleſſed for ever. Amen.* But I would appeal to any Man whether the words Θεὸς εὐλογητὸς do not carry another Senſe in Scripture; and therefore ſome of them finding this way of expounding the words, not ſufficient to evade the force of the Argument

drawn from them, to prove the true and proper Divinity of Chriſt, have found out other Diſtinctions to annul it; of which afterwards. We ſhall then take it for granted that the words are to be read thus; *of whom, as concerning the Fleſh Chriſt came, who is that God who is, and is to be, bleſſed for ever.* Thus our Apoſtle himſelf uſeth the ſame words in the firſt Chapter and twenty-fifth Verſe, *Who changed the truth of God into a lye, and worſhipped and ſerved the Creature more than the Creator;* ὃς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας, Ἀμήν. Thus Mr. *Locke* himſelf underſtands it in that place, though he puts another Interpretation upon the words in this.

And in this Senſe the Words agree with the Deſign of the Apoſtle, which partly reſpected the *Jews*, and partly the *Gentiles*.

As it reſpected the *Jews* it appears to be two-fold: Firſt, To ſhew the exceeding greatneſs of the *Jews* Priviledge, that Chriſt ſprang from them; which Priviledge he illuſtrates by deſcribing, Chriſt in his two Natures, not in his Human Nature only, but in his Divine, his Divine Nature eſpecially proving the vaſtneſs of that Priviledge God had honour'd them with; which Divinity the *Jews* would by no means admit of, charging him with Blaſphemy when they thought him to lay claim to it, and would have adjudged him worthy of Death, according to the Moſaic Law. Secondly, To ſhew the greatneſs of their Sin in rejecting him that was ſent to them, and the Juſtice of God in rejecting them upon that account; which was no leſs than a rejection of God as well as Man.

His Deſign as it reſpected the *Gentiles* ſeems to be this, to encourage their Belief in him with this Argument, that in believing in Chriſt they would

would believe in God, or in him who is God. Theſe words, *God bleſſed for ever*, may be thus expounded; God, who alone is infinitely bleſſed in himſelf, or who alone is to be bleſſed and adored by his Creatures. This God our Apoſtle aſſerts Chriſt to be: And take it in one or both of theſe Senſes, this *bleſſed for ever* cannot, without Blaſphemy, be ſpoken of any but the True, the only Supreme God. And this Notion the *Jews* had of God, as appears by the Queſtion which the High Prieſt asked Chriſt, *Art thou the Chriſt the Son of the Bleſſed?* ὁ υἱὸς τοῦ εὐλογητοῦ, *Mark* 14. 61. Chriſt's Anſwer, and the *Jews* Reſentment of that Anſwer, is obſervable; *Ver.* 62, 63, 64. *And Jeſus ſaid I am; and ye ſhall ſee the Son of Man ſitting on the Right-hand of Power, and coming in the Clouds of Heaven: Then the High Prieſt rent his Clothes, and ſaith, What need we any further Witneſſes? Ye have heard his Blaſphemy: what think ye? And they all condemned him to be guilty of death.* I quote this Text here, to ſhew how fully it explains the Words of my Text. The Reaſon why they accuſed him of Blaſpemy was, that in confeſſing himſelf to be the Son of the Bleſſed, he made himſelf equal with God: Compare therefore this Text with *John* 10. 33. *The Jews anſwered and ſaid, For a good Work we ſtone thee not, but for Blaſphemy; becauſe thou being a Man makeſt thy ſelf God:* Which Chriſt is ſo far from denying, that he doth not ſo much as explain himſelf, tho' the Glory of his Father and his own Safety were ſo nearly concerned in it; and not that only, but the rectifying of a groſs Miſtake, ſuppoſing it to be ſuch, would have even demanded it from a Man of real Sincerity and Honeſty, and eſpecially to be expected from the Son of God, who had declared himſelf to be come into the World to ſave his

his People from their Sins. So that upon the whole, notwithſtanding all the Gloſſes which ſome put upon the Words to evade the plain Senſe of them, I muſt take them to be an evident and full Proof of the ſtrict and proper Divinity of Chriſt: And ſhall from them inſiſt upon this Propoſition.

*Doct.* That Chriſt, the Son of God, is the true Supreme God, the ſame God with the Father. This is a Doctrine denied by the *Arians* and *Socinians* of old, and ridiculed by their Followers at this Day; which I muſt confeſs I ſhould be afraid to do, unleſs I were infallibly certain I were in the right; and leſt it appearing otherwiſe at laſt, and that I had ſufficient Light in Scripture to direct me to the Adoration of him as the true Supreme God, I ſhould not be able to anſwer the Charge of Robbing him of a Glory due to him, and ſo be aſhamed before him at his coming.

It ſeems neceſſary before I proceed to the Method I intend to take in proving the Point laid down, to let you know what theſe Mens Notion is. This, I ſay, ſeems neceſſary; becauſe owning Chriſt to be God, they impoſe upon private Chriſtians, and make them believe, that they entertain the ſame Sentiments, and ſpeak the ſame Language with them.

The Difference then lyes in the Nature of that God whom we own and acknowledge Chriſt to be: And, Thanks be to God, the Difference or Controverſy lyes between the main body of Chriſtians in all the Reformed Churches of Chriſt, and a few particular Perſons, who imagine themſelves to have Faculty enough to draw all Men after them.

The

The Caſe may be ſtated thus : The Reformed Churches for the moſt part acknowledge Chriſt to be the Supreme God : Theſe ſay, he is a Subordinate God. The Reformed Churches acknowledge him to be God by Nature : Theſe ſay, he is only a God by Office ; a Delegated Deity, by Vertue of ſome Royal or governing Authority given him by a Superior God, or God above him. The Reformed Churches ſay, he is the Uncreated, and conſequently the Unoriginated God : Theſe ſay, he is *Deus factus*, a meer Creature. This ſome ſpeak out in words at length, and others expreſs themſelves in ſuch terms, as will not eaſily admit of any other conſtruction : And indeed I cannot ſee, if this be not their meaning, how their Cauſe can ſtand, or how their Superſtructure can remain, if this be not the Foundation on which 'tis built ; there being no medium between the Creator and the Creature. Nor will it mend the matter, that they ſet him in the firſt Rank of Created Beings, and call him Superangelical, and honour him as the firſt Product of the Wiſdom of God ; becauſe howſoever thus dignified and diſtinguiſhed, this Notion of him makes him but the Maſter-piece of the Creation, and therefore no more than a Creature.

I come now to conſider and prove the Propoſition laid down ; which is, *That Jeſus Chriſt is the Supreme, Uncreated, Unoriginated God, God by Nature, the ſame God with the Father.*

In the Management of this Head, I muſt, (1.) premiſe two Things as neceſſary to make way to the Proof of this great Scripture Truth, to prevent Miſtakes about, or Miſunderſtanding of what

what is ſaid. (2.) I will prove what I have aſſerted from Scripture, from whence alone we are to fetch our Arguments, and from which alone the Negative is to be made appear. (3.) I will conſider ſome of the principal of thoſe Scriptures which are urged to annul this Propoſition, which I take to be a neceſſary Eſſential Article of the Chriſtian Faith. (4.) Apply briefly the whole.

1. I am to premiſe two Things for the better underſtanding of what is ſaid: And they are theſe.

(1.) It muſt be acknowledged, that there is a Subordination, or Inferiority, in Chriſt to the Father in ſome, and that a very plain and true Senſe. In order to the clearing of which we muſt, as the Scripture preſents him to us, conſider Chriſt under a four-fold Notion; As Man, as a Son, as Mediator, and as God.

1. As Man, as the Seed of *David*, as born of a Virgin. This Account we have of him in the Text, and our Apoſtle makes this Diſtinction in the Notions in which we are to conceive of him; *And of whom as concerning the Fleſh Chriſt came.* In this Nature he Suffered, in this he Dyed, and in this he is Exalted, and Sits at the Right-hand of the Majeſty on High: And in that we ſo often find him called a Man in Scripture, we have all the reaſon in the World to believe him to be a perfect and entire Man, conſiſting of the two conſtitutive parts of Man, an Human Body and a Reaſonable Soul; *There is One God, and One Mediator between God and Man, the* Man *Chriſt Jeſus:* And 'tis no ſign of much Truth in them that deny the ſtrict and proper Divinity of the Son of God, that to make good their Aſſertion, they ſeek to deſtroy his entire Humanity, and affirm

affirm that the λόγος, *the Word*, supplied the room of an Human Soul; which if true, I must think the Holy Ghost could not be silent in a thing easily enough to be apprehended by us, if we could find but the least Hint of it in Holy Writ: And I would fain know how Christ can be called a Man, and said to be in all things made like unto us, Sin only excepted, if the λόγος, which they say is a Creature of God much superiour to Angels, was the principal part of which he was constituted, especially seeing 'tis mentioned as one part of his Humiliation, that *he took not upon him the Nature of Angels, but the Seed of Abraham*; which is hard to be understood, if his principal constitutive part was a Creature more superior to Angels than Angels are to us; *Psal.* 8. 5. *Heb.* 2. 16. Now as Man we are ready to acknowledge that there is a subordination in Christ to the Father, thus considered abstracted from another Nature, which I believe you will hardly be induced to believe he had not: Thus I freely own that Christ is as inferior to the Father as any other Man, or created Being, can be supposed to be.

2. Christ is to be considered as a Son, as the Son of the Father: Under this Notion we are taught to consider him in Scripture as begotten by the Father, as the only begotten Son of God; *John* 3. 15. *God so loved the World, that he gave his only begotten Son*, &c. Again, *He that believeth in the Son hath Life; he that believeth not the Son hath not Life, but the Wrath of God abideth on him*; ver. 36. This Son is Begotten, we never read of him that he was Created. I shall not draw any Argument from the word Begotten, 'tis enough to my purpose here that he is presented to us under the Notion of a Son. Father and Son are words which, among Men, infer Personal Rela-

tions; and the words Perſon, or Perſonal, are, in this caſe, made uſe of by us, becauſe we have not a better word to expreſs our ſelves by; nor are we ſo fond of it as to be tenacious of it, if thoſe that deny the Doctrine I am to prove, will offer one that better agrees with the Relation between Father and Son, according to Human Apprehenſion. Now this Perſonal Relation, or Diſtinction, is incomprehenſible by us, I will not ſtick to ſay by the Angels in Heaven; we can have no Idea of the Father's begetting, or of the Son's being begotten. The Divine Nature is a ſingle undivided Unity, and not diſtinguiſhable, though it be the Eſſence of the Three diſtinct Subſiſtencies; ſo that I ſay how Chriſt is the Son of God abſtracted from his Human Nature, which the Goſpel tells us is true, is beyond the power of Men or Angels to explain: Now as a Son conſidered barely in that Relation, Reaſon will oblige us to own a Subordination, but ſtill this Subordination of Relation or Perſon, is far from rendering a Subordination of Eſſence or Nature, neceſſarily inferrable from it.

3. Chriſt is to be conſidered under the Notion of Mediator, of Redeemer of fallen Apoſtate Man, one appointed by God, and conſenting himſelf, to Mediate between an offended God, and the offending Creature; and as ſuch he is to be conſidered in his two Natures United, let them be what they will, for that is not ſo much to our purpoſe here; and in this Capacity he is to be conſidered as a Son, the Work of Redemption being the proper Work of the Son, not of the Father Perſonally or Relatively conſidered. Thus he is ſaid to be ſent of the Father, to do the Will of the Father, and not his own Will, conſidered in this Relative Capacity, in which Capacity only we

must

muſt conſider him as Mediator, or Redeemer of Man. I ſuppoſe I need not ſtand to prove to you, that Chriſt the Son of God, conſidered in that Relation to the Father, is the only Redeemer of fallen Man, or Mediator between God and Man; and though we allow a ſubordination of Perſons, for as was ſaid before we have no better word to expreſs our ſelves by, yet it will not follow from thence that they are not One in Eſſence and Nature.

4. Chriſt is to be conſidered as God, in that Nature which render'd the Sufferings of his Human Nature meritoriouſly efficacious. How often Chriſt is called God in Scripture, without any Hint of theſe Diſtinctions which are formed by ſome to weaken, or rather annul his Deity, I need not tell you; if there were no other Scripture but that, *John* 1. 1. *And the Word was God*, it is enough: And I the ſooner content myſelf with mentioning that Scripture only, becauſe they that will by no means allow a Unity or Sameneſs of Eſſence, will yet allow him to be a Divine Perſon, in that ſubordinate and delegated Senſe before mention'd, which is to make him not God, at leaſt no otherwiſe God than an Angel, Prophet, or Civil Magiſtrate, may be called ſo; nor doth it, as was ſaid before, mend the matter that they give the Preheminence to Chriſt above the reſt of their Nominal or Petty Deities.

Thus now you ſee what I am to prove, *viz.* That Jeſus Chriſt is more than a Nominal or Subſtituted God, even the ſame Supreme God, the ſame Eternal Unoriginated God with the Father; and though there is a Subordination in Chriſt to the Father, as Man, as a Son begotten of the Father, as Mediator ſent and appointed by the Father; though I ſay as ſuch, as Man, as a Son

and as Mediator, there is a manifeſt diſtinction, yet as God there is none; which I think cannot be denied without making two Gods, I mean, two diſtinct Objects of that Divine Worſhip, which is due and alone to be given to the Supreme, that is, to the One only Living and True God: Which I hope fully to make appear in the following part of theſe Diſcourſes.

(2) The Second Thing to be premiſed is this; That in order to prove the ſtrict and proper Divinity of Chriſt, that he is the Supreme God, the ſame God with the Father, no regard is to be had to the *modus*, or manner of Diſtinction between the Father and the Son, but to the Scripture only, to what we have revealed there; 'tis this only muſt command our belief, or disbelief, of the Propoſition laid down: That there is a manifeſt Diſtinction between the Father and the Son is acknowledged, becauſe we find it in Scripture; but how to explain that Diſtinction any farther than in thoſe general Terms before mentioned, the Scripture hath no where taught us, and for this Reaſon, becauſe 'tis above our Capacity, while we are in this World: And how far our Underſtandings ſhall be enlighten'd in Heaven, to underſtand this great Myſtery, muſt be left till we come thither.

It hath, no doubt, been the fault of one Age after another, to form Schemes of the Trinity, which hath given riſe to thoſe different Opinions that have been, and now are about it, to thoſe different Names by which Men are diſtinguiſhed from one another: 'Tis to this that the Errors and Hereſies that have ſprang up in the Church are owing, which, if it had been altogether laid aſide, and the Scriptures only adhered to, there would

would not have appeared thoſe difficulties in the the Doctrine of the Trinity, which Men are apt to deny, becauſe they cannot ſurmount them.

The Reaſon why I mention this is, becauſe it ſhews us wherein the abſtruſeneſs of the Doctrine of the Trinity lyes, *viz.* in the ſtrict *modus*, how Three are One; this we own to be inexplicable by us: But if we will believe what we have reveal'd in Scripture, I confidently affirm, that the Unity of the Godhead, in Father, Son and Holy Ghoſt, is ſo far from being an abſtruſe Point, that there is nothing more plainly reveal'd there than this is: And when Men talk that they are not required to enquire into this matter, I agree with them, if they mean an enquiry into what the Scriptures have not made known to them; but yet affirm it to be a Man's Sin to neglect to enquire after reveal'd Truth. *John* 7. 17. *If any man will do his will, he ſhall know of the Doctrine, whether it be of God.* Will the Chriſtian World believe, there is no more required of a *Chriſtian*, than to obſerve the Rules of Morality in his practice? This were to deſtroy moſt, if not all, Objects of Faith upon which all Chriſtian Practice is founded. Faith unfeigned is joined with a pure Conſcience, 1 *Tim.* 1. 5. and according to that Principle the Ten Commandments would be all the Rule we needed, and Chriſt himſelf might have tarried where he was before his Incarnation, and not have came down from Heaven to execute the Office of a Prophet, in the execution of which Office he met with ſo many Indignities, endured ſo many Hardſhips, and at laſt ſealed the Doctrine he deliver'd with his Blood: We muſt abide in the Doctrine as well as in the Commandments of Chriſt. *Gal.* 1. 6, 7, 8. *I marvel, that ye are ſo ſoon removed from him that called you into the Grace of Chriſt, unto another*

*ther Goſpel: Which is not another; but there be ſome that trouble you, and would pervert the Goſpel of Chriſt. But though we, or an Angel from Heaven, preach any other Goſpel unto you, than that which we have preached unto you, let him be accurſed.* II. Ep. *John*, 9. ver. *Whoſoever tranſgreſſeth, and abideth not in the doctrine of Chriſt, hath not God: He that abideth in the doctrine of Chriſt, hath both the Father and the Son.* The laſt words tell us who they are that have God, *viz.* they that have both the Father and the Son; but he that abideth in the Doctrine of Chriſt, hath both the Father and the Son, ſurely the meaning is, this Man hath God.

Now I hope none will deny me what this thing premiſed requeſts of them, to lay aſide all regard to the *Modus*, and ſtick to the Proof of what I am to make appear, which we have in the Scriptures. Certainly the inexplicableneſs of ſomething not revealed, reſpecting any Divine Truth, is no Argument why we ſhould not believe what is plainly revealed: every thing which a Man cannot make conſiſtent with his Reaſon, muſt not be ſaid to be contrary to Reaſon. And I have the greater Reaſon to make this requeſt, in regard of the thing before us, becauſe 'tis as difficult to explain the Antitrinitarian Doctrine, even in reſpect of what they ſay Chriſt is, as to explain what I have aſſerted Chriſt to be, and of which I think we have plain and full Revelation in the Word of God. We ſay the Godhead ſtrictly taken is United to the Human Nature in Chriſt, *Great is the Myſtery of Godlineſs, God manifeſted in the Fleſh*; they ſay, the λόγος, that is the *Word*, which is but a Creature, or ſome, they know not what, thing, is united to that Human Nature: And when they ſhall decypher to me the Union of the Word with the Human Nature in the Perſon of Chriſt,

Chriſt, I will adventure to promiſe them I will make plain to them the Union of the Godhead and Manhood in him. Is there any thing bewilders or confounds Human Reaſon more than the Thought of Eternity? And muſt I believe there is no God, which yet I have ſo evident Proof of, becauſe I cannot conceive how a Being which actually exiſts ſhould never have a Beginning. Will they tell me, Reaſon will dictate the Belief of it, tho' the manner how a Being ſhould eternally exiſt, or to uſe their own word, how a Being ſhould be ſelf-exiſtent, be unfathomable by it? To this I reply, Reaſon will dictate to me the ſtrict and proper Deity of the Son of God, and command my Belief of it, though the manner how the Father and Son are one, and how the Divine Nature is united to the Human be incomprehenſible by it, becauſe I have it clearly revealed in the Goſpel; ſo clearly, that Human Reaſon cannot deſire to have any thing more clearly offered to it to be believed by it, than this is in the Goſpel of God.

Theſe now are the two Things which I would premiſe, and this is the Foundation upon which I am to build the following Superſtructure. And one would think none ſhould object againſt the firſt, ſeeing the four Notions, in which Chriſt is to be conſidered, are as plainly to be read in the Scriptures, as the Letters which compoſe the Words, or as the Words which compoſe the Sentences that are written in the Book of God. And there is as little Reaſon to ſuſpect any Objection to the ſecond, ſeeing all that it propoſeth is to be determined by the Word of God, that is by God himſelf. Seeing the Matter in Debate is not about this or that Man's Scheme, but about what the Scriptures

Scriptures of Truth ſay concerning it: And this brings me to the Second Thing.

2. To prove the Propoſition which I have laid down from Scripture, from which alone all Arguments for or againſt the Aſſertion made are to be fetched.

And in order to make good this great Point, That Chriſt, the Son of God, is the true Supreme God, the ſame God with the Father, I will proceed in this Method. 1. I will prove that there is but One true Supreme God, One God by Nature. 2. That this One Supreme God, this One God by Nature, is the only Object of Divine Worſhip. 3. That Divine Worſhip, ſuch as we are commanded to give to this One Supreme God, hath been, and is to be given to Jeſus Chriſt. 4. That the ſtrict and proper Divinity of Chriſt, that he is the Supreme God, the ſame God with the Father, is fully and directly aſſerted in Scripture, as well as deducible from thence by neceſſary Conſequence.

1. I am to prove that there is but One True Supreme God, One God by Nature. The *Heathens* themſelves had a clear Notion of this, that their *Deus Optimus Maximus* was but One, though they miſtook, and Idolatrouſly worſhipped or offered Sacrifice to thoſe whom they called inferior and ſubordinate Deities: A Practice in no wiſe to be imitated by us Chriſtians, who are expreſly told, that to us there is but One God. The Apoſtle ſpeaking of the Idol Gods, and declaring an Idol to be nothing, ſaith, but *to us there is but One God.* And this was a matter of that Importance to the Children of *Iſrael*, that when *Moſes* preached this Doctrine to them, he commands a particular

cular and more than ordinary attention to what he ſaid, as if their whole Duty depended upon a firm belief of this Propoſition, That there was but One God; *Deut.* 6. 4. *Hear O Iſrael, the Lord our God is One Lord.* The Apoſtle tells us there is but One God and Father of all. I cannot omit letting you know, how diſtinctly this is ſet down in Scripture, as if we could never have this Strict Principle in Religion too fully ſettled in our minds.

With what Vehemency doth God ſay, there is no God beſides him. *Iſa.* 44. 6. *Thus ſaith the Lord the King of Iſrael, and his Redeemer the Lord of Hoſts, I am the Firſt and I am the Laſt, and beſides me there is no God. See Verſe the 8th, Fear ye not, neither be afraid: Have I not told you from that time, and have declared it? ye are even my Witneſſes. Is there a God beſides me? There is no God, I know not any.* Surely this Aſſertion doth not exclude the Heathen Idols only from being the Objects of their Fear, Truſt and Adoration, but every other Being whatſoever; not the Angels only, but the moſt Superangelical Nature, if any ſuch Nature may be ſuppoſed to be eſſentially diſtinct from the One only living and true God.

Again, *Deut.* 4. 35. *Unto thee it was ſhewn, that thou mighteſt know that the Lord he is God, in Heaven above and in the Earth beneath; there is none elſe.* And leſt you ſhould think this is the Old Teſtament Language only, ſee *Mark* 12. 31. *And the Scribe ſaid unto him, Well Maſter, thou haſt ſaid the truth: for there is One God, and there is none other but he.* To this with the reſt of the Scribe's Anſwer our Saviour's Reply is, *That he had anſwer'd diſcreetly, and that he was not far from the Kingdom of Heaven.*

You have it as fully asserted, that there is no God like this One Supreme God, as that there is no God besides him. *Isa.* 40. 25. *To whom then will ye liken me, or shall I be equal? saith the Holy One.* This seems to let us into the meaning of those words of the Apostle concerning Christ; *Heb.* 1. 3. *Who being the Brightness of his Glory, and the express Image of his Person, upholding all things by the Word of his Power.* How can any one think the Apostle to intend no more than his being a representing Image of his Father, and that it is not to be understood of his being One with him in Essence and Nature, though differing in the manner of Subsistence?

I forbear mentioning those Scriptures in which God himself telleth us, that there was none before him, and that there shall be no God after him; because those who will by no means allow the proper Divinity of Christ, do profess to own that there is but One Supreme God, tho' at the same time, contrary to express Scripture, they teach the Worship of two Gods.

2. The Second Thing to be proved is, That this One Supreme God is the only Object of Divine Worship, or to be only Worshipped by Men and Angels, one would think there should be no Man in the Christian Church but should call this an unquestionable Truth, a Truth that needed no Proof, so necessarily consequent upon what hath been already said, that the Worshipping any other, must be a plain and undeniable owning of more Gods than One, contrary to the Dictate of Reason itself, and the express Assertion of the whole Scriptures. However, seeing the Proof of the Proposition laid down, depends much upon this Truth, I will bring to your remembrance a few Scriptures; and I the rather urge it, because

I find

I find in all the Books that I have read, thoſe who deny the Divinity of Chriſt in the Senſe I have mentioned, to be fearfully bewildred, and to loſe themſelves in the Conſideration of the Arguments which are urged upon them from this topick: And I am fully ſatisfied will never be able to come cleanly off with it. Had we no other Proof of this Propoſition but the Firſt Commandment in the Decalogue, that were full Proof; *Thou ſhalt have no other Gods before me*; *before me*, in my ſight and preſence. But how many Scripture comments have we upon this Part of God's Law? *Iſa.* 45. 22, 23. *Look unto me, and be ye ſaved all ye ends of the Earth: for I am God, and there is none elſe. I have ſworn by my ſelf, the word is gone out of my Mouth in Righteouſneſs, and ſhall not return, that unto me every Knee ſhall bow, and every Tongue ſhall ſwear.* A little Thought will diſcover this Text to be a Propheſie of the Call of the Gentiles, and that the Evangelical Prophet, who ſpeaks more of the Nature, Offices, and Sufferings of Chriſt than any of the other Prophets, in theſe words, ſpeaks particularly of Chriſt, of the Son of God, Perſonally diſtinguiſhed from the Father; to which purpoſe ſee, *Rom.* 14. 9, 10, 11. *For to this end Chriſt both ſuffered, and roſe, and revived, that he might be the Lord both of the Dead and of the Living. But why doſt thou judge thy Brother? or why doſt thou ſet at nought thy Brother? As I live, ſaith the Lord, every knee ſhall bow to me: For it is written*, is there not a plain reference to the words of the Prophet? *Look unto me, all ye ends of the Earth and be ſaved; for I am God, and there is none elſe; I have ſworn by my ſelf, the word is gone out of my Mouth in Righteouſneſs, and ſhall not return, that unto me every knee ſhall bow*, &c.

Worſhip, Divine worſhip is either inward or outward, the outward is the viſible Manifeſtation

of the inward, in which, tho' the Soul be the Principal part of Man concerned, yet the other muſt not be neglected. The inward acts of Worſhip are chiefly theſe; Reverencing, Loving, Eſteeming, Honouring, Adoring, Fearing, Truſting, Hoping, *&c.* all which God hath appointed ſeveral Duties and Ordinances for us to make an outward expreſſion of, which I ſhall not ſtand to mention: Now with reſpect to each of theſe, I could, would it not take me up too much time, prove to you from diſtinct places of Scripture, that ſo far as they are a part of Religious Worſhip, they are to be performed to that God only, who is, as I have made appear but One; but there is no need for me to inſiſt upon this, they are all fully implyed in the places already quoted. And if it be objected, that the word *only* is not in thoſe Texts, and it be ſuggeſted, that tho' we are commanded to worſhip the Supreme God, yet that Command may be obſerved tho' we worſhip ſome Inferior Being, as long as we do not neglect to worſhip him that is Supreme. To this I Anſwer; To worſhip any other Being beſides the Supreme God, is to make more Gods than One, which is fully intimated in the Firſt Commandment.

To corroborate all this, two Things are to be conſidered: 1. Upon what Religious Worſhip is founded, or the formal Reaſon of Religious Worſhip. 2. The Motive wherewith God enforceth the Worſhip of himſelf alone.

1. Upon what Religious Worſhip is founded. It hath its Foundation in the Nature of God; in his Alſufficiency and Almightineſs, in his Infinite Greatneſs and Majeſty, in his Infinite Knowledge or Omniſcience, in his Independency, *&c.* which becauſe no other Being but God poſſeſſeth, every other Being, which muſt have its whole Depen-

dance

dance upon him, muſt be an improper Object of our Worſhip. Moreover, in worſhipping any other Being we attribute thoſe Perfections to an Inferior Being which belong only to the Supreme God; for as was ſaid before, Worſhip is founded in the Nature of God; we pay him the Tribute of Praiſe, becauſe we know that all the Bleſſings we enjoy come from him only; and are the Effects of his Bounty and Grace to us, that is, could not be conveyed to us by any Subordinate, or inferior Inſtrument, without his leave and influence. In which Reſpect only he is called the Father of Lights, from whom cometh down every Good and perfect Gift. We pray to him, of him we beg the ſupply of all our Wants, becauſe we believe and know him to be always preſent with us, and that he only knows our Neceſſities, and is Alſufficient and able on the one hand to do for us, above all that we can ask or think; and is Good enough to be willing to hear us in all that we call upon him for; and therefore he encourageth us to addreſs our ſelves to him, as to a Father able and willing to help us; We truſt in him, and leave him to ſupply our Wants in the manner that ſeemeth beſt to him, becauſe we believe and know him to be only Wiſe, to know how to diſpoſe of us and our Affairs, as will make moſt for his own Glory, and our Good; what is moſt proper for us as his Servants to glorify him in thoſe Duties upon which our Glorification with and Enjoyment of him for ever depends. Thus we worſhip an unſeen God, which is one principal thing that proves our Worſhip to be Divine, in contradiſtinction to that reſpect which we pay to Created Beings; tho' this may be added, that in acts of Divine Worſhip we profeſs our Dependance to be upon him only, and not upon the Creature, whom Providence

ſometimes preſents to us to be a probable Inſtrument of conveying to us what we apprehend we need; but at the ſame time know not whether God will make uſe of him as ſuch, and therefore we leave the Succeſs wholly to God.

And now that you may not think this is the Old Teſtament Doctrine only, give me leave to quote one Place out of the New, which may be thought ſo much the more authentick, becauſe it is the Doctrine of Chriſt himſelf; and you have it in *Matth.* 5. 9, 10. The words are Chriſt's Anſwer to the Devil, who now tempted him to fall down and worſhip him: The Anſwer is both direct and full. The Temptation is expreſſed thus; *The Devil taketh him up into an exceeding high mountain, and ſheweth him all the Kingdoms of the World, and the glory of them.* I ſhall not enquire how the Devil objected all this to his Sight, but deſire you to look upon Chriſt's Anſwer, which he fetcheth from *Deut.* 6. 13. quoted to you before, and fully explains that place, as taking in all the parts or acts of Worſhip: *It is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.* I muſt conclude from this Anſwer, that the worſhipping One God only is one of the firſt Principles in Religion.

But I know what is ſaid in Anſwer to this, *viz.* There is a Supreme Worſhip which is due only to the Supreme God, but a Subordinate Worſhip may be performed to an Inferior Deity.

To this I will make this twofold Reply: 1. 'Tis Subordinate Worſhip which the Devil only claims. Here the Subtlety of the Devil appeared in ſuggeſting an Authority given him by God to demand ſuch a ſmall piece of Service, being, as he falſly ſuggeſted, crowned by God Emperor of the World; as if nothing could be done in it without

out Commiſſion or Licence from him : This I ſhould think no one would queſtion ; but if there be any ſuch I would only ſend them to *Luke*, who thus relates the matter, *Luke* 4. 5, 6, 7. *The Devil taking him up into an exceeding high mountain, ſhewed him all the Kingdoms of the World in a moment of time*: *And the Devil ſaid unto him, All this power will I give thee, and the glory of them, for that is delivered unto me, and to whomſoever I will I give it ; if therefore thou wilt fall down and worſhip me, all ſhall be thine.* The Devil pleads juſt as much for himſelf, as thoſe againſt whom I am defending the Divinity of our Redeemer, plead for the Worſhip which they ſay is lawful to be given to Chriſt. I will name but one place more, and that is *Rev.* 19. 10. *And I fell at his feet to worſhip him, and he ſaid unto me, See thou do it not, I am thy fellow-ſervant that have the teſtimony of Jeſus, worſhip God.* Here was as great a Plea for *John* to give a ſubordinate Worſhip to the Angel, as for giving ſuch a Worſhip to Chriſt himſelf, ſuppoſing him not to be the One God : For from theſe words, *I am thy fellow-ſervant*, &c. it appears that the Angel had his Commiſſion immediately from Chriſt, as Chriſt had his from the Father ; and conſequently, according to the plain meaning of *Luke* in the Goſpel, and of this record of *John* in the Revelation, is alone to be worſhipped, whether the Worſhip be ſupreme or ſubordinate.

2. The other Reply which I have to make to this Diſtinction is this ; Let them but ſhew me one word of this ſubordinate Worſhip in Scripture, and let me but be told how I ſhall diſtinguiſh the one from the other, that I may be ſure not to miſtake in the Adoration which I pay to two Deities, and give that to the leſs which is due only to the greater, and I have done ; I think I

may

may give up the Cauſe : But, as long as I can't find this in the Scriptures which God hath put into my hands, I muſt crave their excuſe for not ſeeking out a new Bible upon which to pin my Faith, or by which to order my Practice. I remember what God by *Moſes* commanded his People, *Deut.* 4. 1, 2. *Now therefore hearken, O Iſrael, unto the Statutes and Judgments which I teach you, for to do them, that you may live, and go in and poſſeſs the Land which the Lord your God giveth you. You ſhall not add to the word which I command you, neither ſhall you diminiſh ought from it, that ye may keep the Commandments of the Lord your God, which I command you. You ſhall not add,* by deviſing other Doctrines, or ways of Worſhip, than what the Lord your God hath taught and preſcribed. So in *Chap.* 12. 32. *What thing ſoever I command you, obſerve to do it : thou ſhalt not add thereto, nor diminiſh from it.* And then ſee how the Bible is cloſed up, *Rev.* 22. 18, 19. *For I teſtify to every Man that heareth the words of the Propheſy of this Book, if any Man ſhall add to theſe things, God ſhall add to him the Plagues that are written in this Book : And if any Man ſhall take from the words of the Propheſy of this Book, God ſhall take away his part out of the Book of Life, and out of the holy City, and from the things that are written in this Book.* As the whole Bible is cloſed up with theſe words, ſo I offer them to your Thought as not to be confined to the words of this particular Propheſy, but as reſpecting the whole Scriptures, and more eſpecially the Scriptures of the New Teſtament : And as thus extenſive, they would do well to conſider them, who have precipitately razed out of them that Text, 1 *John* 5. 7. *There are three that bear record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe Three are One* ; to the Scandal of their

their Profeſſion, to their laying a Stumbling-block before their weak Brethren, to the Encouragement of Deiſm, and giving Men occaſion to queſtion the Authority of as many other parts of Scripture as they pleaſe.

2. We are to conſider the Motive wherewith God enforceth the Worſhip of himſelf alone: And the Argument is taken from his Jealouſy, the peculiar Regard and Zeal he hath for his own Glory; intimating that the worſhipping of any other but himſelf only, doth in a peculiar manner rob him of his Glory: Which great and principal Inſult and Violence offered to Heaven itſelf, he will by no means bear, but will ſhew his utmoſt Reſentment. Thus the Second Commandment; *For I the Lord thy God, am a jealous God, viſiting the Iniquities*, &c. *Exod.* 20. 5. And in Chap. 34. 14. *Thou ſhalt worſhip no other God; for the Lord, whoſe Name is Jealous, is a jealous God.* It is a Name that God much glories in, and it preſents him to our Thought as impatient of any Partner in our Love and Worſhip. See *Iſa.* 42. 8. *I am the Lord, that is my Name, and my glory will I not give to another, neither my praiſe to graven Images.* See farther, Chap. 48. 11. *For mine own ſake, even for mine own ſake will I do it; for how ſhall my Name be polluted? And I will not give my glory to another.* Now upon what is this Jealouſy founded, conſidered as it expreſſeth the flaming Anger of God againſt all that worſhip any other God? Is it not in the Oneneſs or Unity of the Godhead? that is in this, that there is no other God but himſelf, none beſides him, none like him, none before him, none after him; and if ſo, then I make this Concluſion from what hath been already ſaid, That if Chriſt be not the ſame God with the Father, the One ſupreme, neceſſarily exiſtent,

iſtent, independent Being; that is, if the Godhead in the Father and Son be not One, then Chriſt cannot in any reſpect be the Object of our Religious Worſhip without incenſing that One only Living and True God, who will not give his Glory to another. And this brings me to the Third Thing I have to prove.

3. That Jeſus Chriſt is the Object of that Divine Worſhip which is to be given and performed to the One Supreme God only.

There be Two Things from which we infer a Practice to be a Duty; the one is Scripture Precept, the other Scripture Example: We have God's Command for the worſhipping of Chriſt, and we have the Example both of the Angels, and the Saints.

1. God hath ſignified it to be his Will, that we make his Son Jeſus Chriſt the Object of our Worſhip, of the ſame Worſhip which we give to the Father. *John* 5. 22, 23. *For the Father judgeth no Man; but hath committed all Judgment to the Son. The Father,* you muſt obſerve the Word, barely conſidered in that Relation, *Judgeth no Man, but hath committed all Judgment to the Son,* as ſuch, and as Mediator; as the reward of his full performance of the Articles agreed upon between the Father and the Son: Now, tho' the Father in that Relation hath committed all Judgment to the Son; yet doth not this exclude the Godhead in the Father from this Act of Judgment, nor prove the Son not to be God; becauſe in this part of the Text he is conſidered in no other Reſpect or Relation, than as the Son of God; and in this Commiſſion, the Human Nature of Chriſt, as United with the Divine, is particularly pointed at, which is agreeable to what I laid down before,

fore, as One Part of the Foundation upon which I am to proceed; Now let us obſerve what follows, *That all Men ſhould honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath ſent him.* Do but now conſider what hath been already proved, that there is but One God, and that this One God is the only Object of Divine Worſhip; and then tell me whether the Father could more plainly aſſert the Son to be the ſame in Eſſence and Nature with himſelf, than by requiring all Men to pay him the ſame Worſhip which he himſelf required, and which we muſt be aſſured from Chriſt's own Mouth. *Thou ſhalt Worſhip the Lord thy God; and him only ſhalt thou ſerve,* muſt be due only to the Father, if the Father only were that Living and True God, or if the real and only Godhead were not in the Father and Son: But I paſs from this to the Words themſelves, *That all Men ſhould honour the Son, even as they honour the Father.* 'Tis in vain to ſhuffle by diſtinguiſhing of Honour or Worſhip here, ſeeing, as if Chriſt foreſaw what Diſtinctions would be formed to his Diſparagement, explains himſelf in theſe Words, *even as they honour the Father.* In the Original it runs thus, ἵνα πάντες τιμῶσι τὸν υἱὸν καθὼς τιμῶσι τὸν πατέρα. And to let us further into his meaning, it followes, *He that honoureth not the Son, honoureth not the Father which hath ſent him.* The meaning appears plainly to be this, he that doth not honour the Son, by making him the Object of the ſame Faith, Fear, Love, Truſt, and all other Acts of Worſhip, doth not Honour the Father.

*Obj.* You muſt expect to be told, that God hath Commanded you to Worſhip Chriſt, tho' he be not the ſame God with himſelf.

*Anſw.* You need not be aſhamed to make this anſwer, that God can no more do this if Chriſt be not One in Nature and Eſſence with himſelf, than he can deny himſelf: He that in ſo many Places of his Word, hath Commanded you to Worſhip but One God, and ſo expreſly told you, that the Reaſon of his giving you that charge, is becauſe he will not give his Glory to another, can never be ſo far acceſſory to the throwing away of his Glory, as to Command you in another part of Scripture, to give any other Being, that is not in this ſenſe One with himſelf, that is, that is not the ſame God with himſelf, that Honour which he hath ſo expreſly told you, is due to him alone. Can the True God, the Supreme God, ſo expreſly tell you, *You ſhall have no other God before me*; and yet himſelf make a God for us, to equalize with himſelf, in our Acts of Worſhip? Can the One True and Supreme God, tell us there is no God beſides him, none like him, none before him, none after him; and after all this, require us to Worſhip a made Deity with the ſame worſhip with which we are to Worſhip him only? Theſe are things that cannot conſiſt with the Holineſs and Veracity, with the Soveraignty and Wiſdom of him, who hath repeatedly told us, he is the One God, the King Eternal, Immortal, Inviſible, the only Wiſe God.

A Second Scripture which I would mention, which proves that we have the Authority of a command from God, to give Divine Worſhip to Chriſt is *Heb.* 1. 6. *And again, when he bringeth his firſt-begotten into the World, he ſaith, And let all the Angels of God worſhip him, He ſaith*, he commandeth, *let all the Angels of God worſhip him*, Προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ. It is not to our purpoſe whether we are to underſtand theſe words,

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*when he bringeth his first-begotten into the World*, of his first coming at his Birth and Exhibition, or of his coming a second time to judge the World; whether the first or second, here is a Charge given to the Angels to worship him. 'Tis the same word which the Angel makes use of, when he forbad *John* to worship him, and remembred him that it was a Tribute due to God alone; τῷ Θεῷ προσκύνησον. Surely we cannot imagine that God should require the Angels to worship a Being that is not God by Nature, who commissionated his Angel to put *John* in remembrance of that part of his Word which required him to worship God only.

A third Scripture which I would mention is *John* 14. 1. where Christ commands his Disciples to believe in him as they believed in God; *Ye believe in God believe also in me.* The act of Faith here mentioned is the act of Trust and Dependance, as appears from the first part of the Verse, *Let not your Heart be troubled*: And this Faith is a prime act of Worship, such as upon which all others depend, at least as to the sincere performance of them; which is enough to our purpose, seeing no act of Worship, whether supreme or subordinate, is to be given to any but to the True God only.

I will mention but one thing more, which I will deliver in the words of a late Author. "In "the Commission Christ gave his Apostles to "Baptize all Nations in the Name of the Father, "Son, and Holy Ghost, he manifestly joins him- "self with the Eternal Father in the same solemn "act of Worship, as well as in the same degree "of Soveraignty over Man, and that without "any note of inequality of Essence, which had "he been a meer Creature, or let me add, any

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" thing beneath the True God, ſeems a moſt un-
" warrantable Conduct. *Hughes Eſſay.* That is the firſt thing, we have God's Command for it.

2. We have the Authority of Preſident and Example. Should I reckon up all that I could mention to this purpoſe, I ſhould almoſt think I had begun a Diſcourſe which ſome Months would hardly bring me to the concluſion of; I will therefore content myſelf with a few Inſtances, *Matth.* 14. 33. *Then they that were in the Ship came and worſhipped him, ſaying, Of a truth thou art the Son of God.* A Confeſſion, which when he made it of himſelf, the *Jews* condemned him as guilty of Blaſphemy, and making himſelf equal with God; and 'tis obſerveable that their being convinced that he was the Son of God, was the Reaſon of their Worſhipping him, προσεκύνησαν αὐτῷ, the ſame word mentioned before; and in the 28th Chap. 17. *And when they ſaw him they worſhipped him,* the ſame word again; the next words may be a little taken notice of, but *ſome doubted:* Theſe laſt words may be conſtrued two ways, ſome ſay, the Evangeliſt ſpeaks of the time paſt, others, of the time preſent. In the Firſt ſenſe the meaning is this, Some that had doubted before, now ſeeing him a conqueror over Death and the Grave, they no longer doubted: In this ſenſe, What can we make of the words leſs than this, that being now fully ſatisfied, they heartily concurred with the others, that never had any doubt or ſcruple upon them, in that Worſhip which they paid him? Take the Words in the other Senſe, and ſuppoſe that the Evangeliſt ſpeaks of the preſent time, which ſeems to be moſt genuine, that there were ſome that yet doubted; and what muſt the meaning be but this, that doubting they could not joyn with the reſt in that Worſhip which they paid him? Now

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can it be ſuppoſed that Chriſt, who had before repelled the Devil's Temptation with the words of Scripture, *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve,* ſhould now himſelf admit of worſhip from his own Diſciples, if he were not that God, that One God, to whom Worſhip is alone due? Nor can we Imagin, the viſible preſence of Chriſt with them, which yet is often urged, can be any valuable Objection againſt this Argument, when I conſider, that the Angel in the Revelation viſibly appeared to *John*, but would by no means admit of Worſhip from *John* upon that account; but the Check which he gave him fully intimates that no Being whatſoever, tho' of never ſo high an order, that is not the Supreme God, is to be Worſhipped with any part of Religious worſhip; it cannot be amiſs to review that Text; *And I fell at his Feet to worſhip him, and he ſaid unto me, ſee thou do it not, I am thy fellow Servant, and of thy Brethren, that have the Teſtimony of Jeſus, Worſhip God.*

Moreover let us go to particular Acts of Worſhip.

Prayer is made to him; that peculiar act of worſhip in which we acknowledge God's All-ſufficiency, and our Dependance upon him, and that not only for the leſs neceſſary Supplies of this World, but for the more peculiar and neceſſary Supplies of the Soul, the Graces of God's Spirit; tho' according to that forequoted Scripture, God only is the giver of both: See *Mark* 9. 23, 24. A Father of a poſſeſſed Child, comes to Chriſt, to beg Relief for his Son; Chriſt tells him that *If he could believe, all things are poſſible to him that believeth.* Now it follows, *And ſtraightway the Father of the Child cried out, Lord, I believe; help thou mine unbelief.* Here is a Prayer made directly

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to Chriſt for what was in the Power of none but the Father of Lights, from whom cometh down every good and perfect gift, to grant: And his Prayer is for two things. Firſt, That Chriſt would Pardon his weak Faith; and Secondly, That Chriſt would increaſe and ſtrengthen it: *I believe; help thou mine unbelief.* Moreover, is not *Stephen's* dying prayer to be regarded? *Acts* 7. 59. *And they ſtoned Stephen, calling upon God, and ſaying, Lord Jeſus receive my Spirit.* Whether the ſight which *Stephen* had of Chriſt, ſitting on the Right Hand of God, mentioned in the 56. *Verſe*, was the ſtrenuous acting of his Faith, or ſome Viſionary Repreſentation of the Throne above, is not to our purpoſe; if the latter, as is generally ſuppoſed, then the Repreſentation was ſuch, as objected the Glory of Chriſt in ſuch a manner to him, as evidently proved him to be that One only Living and True God, who is the alone Object of Divine Worſhip.

Moreover, Benediction is an act of Divine Worſhip, and only to be performed in the Name of God; it hath the Nature of Prayer in it, and this act of worſhip is performed in the name of the Son, as well as in the name of the Father; yea, equally in his Name. The Apoſtle *wiſheth us grace and peace, from God our Father, and from the Lord Jeſus Chriſt*; the Grace of our Lord Jeſus Chriſt is equally joyned with the Love of God, in the Benediction, wherewith the Apoſtle takes his leave of, and cloſeth his Ep. to his *Corinthians.* 2. Ep. 13. Chap. 14. Verſe. *The Grace of our Lord Jeſus Chriſt, and the love of God, and the Communion of the Holy Ghoſt, be with you all. Amen.* Laſtly, Thankſgiving and Praiſe, is an act of Worſhip performed both in Heaven and Earth, by Angels and Saints to Jeſus Chriſt, in the ſame manner, and

and in the ſame words that it is performed to the Father. Thus it is repreſented to us in *Rev.* 5. 11. to the End of the Chapter. *And I beheld, and I heard the Voice of many Angels round about the Throne, and the beaſts, and the elders : and the number of them was ten thouſands times ten thouſand, and thouſands of thouſands ; Saying with a loud voice, Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing. And every creature which is in heaven, and on the earth, and under the earth, and ſuch as are in the ſea, and all that are in them, heard I, ſaying, Bleſſing, and honour, and glory, and power be unto him that ſitteth upon the throne, and unto the Lamb for ever and ever. And the four beaſts ſaid, Amen. And the four and twenty elders fell down and worſhipped him that liveth for ever and ever.* Here we may obſerve, that thoſe who were before-mentioned as two diſtinct Subſiſtencies relatively conſider'd, both which have the ſame Worſhip paid them, are in this laſt Verſe mentioned as but One Divine Eſſence, *And the four and twenty Elders fell down and worſhipped* him *that liveth for ever.* The proper Object of Worſhip, which, as you have heard, is the One Supreme God, is not in this laſt Verſe made different from what it was in the foregoing Verſes ; and the reaſon of thus expreſſing ſingularly what was before expreſs'd plurally, I think, can be no other than this, to let us know that the proper and only reaſon of Divine Worſhip, is, the ſoveraign, ſupreme, ſingular Majeſty, independent and infinite Excellency of the One Eternal Godhead.

Now take all theſe Three Things together : There is but One God ; none before him, none after him, none like him, none beſides him, God himſelf knoweth not any. This One God is the

alone Object of Divine Worſhip, whom alone we muſt worſhip and ſerve. Jeſus Chriſt the Son of the Father is to be worſhipped with that Worſhip, of which the One Supreme God is the only Object; and add to all this, that the Nature of the One Supreme God is the alone Foundation of that Worſhip. I ſay, take all theſe together, and now make your Concluſion, and what will you infer but one of theſe two Things, either, That Chriſt is the One God, the ſame God eſſentially with the Father: Or if not, That there are two Gods to be worſhipped, contrary to the Rule of Worſhip, ſet forth in the Scriptures both of the Old and New Teſtament. This leads me to the fourth Topick from which to prove the ſtrict and proper Divinity of Chriſt; and that is

4. Direct Scripture. The Divinity of Chriſt in the Senſe I have mentioned, is directly aſſerted in Scripture, as well as deducible from thence by neceſſary Conſequence. Here I ſhall prove theſe three Things: Firſt, That Chriſt is called God in ſuch full terms in Scripture as can be aſſerted of none but the Supreme God. Secondly, The Names, Titles and Attributes, of the Supreme God, thoſe that are peculiar to the Supreme God only, are given to Chriſt in Scripture. Thirdly, The Works of the Supreme God, and thoſe which can be done and performed by none but the Supreme God, are attributed to Chriſt, and ſaid to be his Works, particularly that of Creation.

1. Chriſt is called God in ſuch full terms in Scripture, as can be ſpoken of no other but the Supreme God. One would think the words of our Apoſtle in the Text, are full enough to ſilence all Cavil, *God over all, bleſſed for ever.* But what can we do with Men that will from their own heads diſtinguiſh a Meaning into the Words of God

God himſelf, which we cannot find in the Scriptures ever entred into the Mind of him that ſpake them? But, to this I will add theſe few following.

The firſt ſhall be 1 *John* 5. 20. Here you find him called the true God; *And we know that the Son of God is come, and hath given us underſtanding that we may know him that is true: And we are in him that is true, even in his Son Jeſus Chriſt. This is the true God.* οὗτός ἐστιν ὁ ἀληθινὸς Θεός. This, this his Son Jeſus Chriſt is the True God; and who will believe there is any more than One True God, after ſo full Proof as hath been already brought to prove that there is not?

A ſecond Scripture may be that *John* 10. 30. *I and my Father are One.* A ſtrange way of ſpeaking, if he was, as a late Writer ſpeaks, "Infinitely different from him; which he certainly is, if a Creature; and if more than a Creature, it is but a reaſonable requeſt to deſire to know what he is leſs than God. This is evident, the *Jews* underſtood him in theſe words, as making himſelf equal with God; this I ſay is evident from their taking occaſion from thence to charge him with Blaſphemy, and taking up Stones to ſtone him, as one guilty of Death. What is offer'd in anſwer to this is, that he is One with the Father in Will and Affection only. In anſwer to this I ſay firſt, It is very ſtrange, that our Saviour who by theſe words had brought himſelf into ſuch great Danger of his Life, and upon whom there ſeems to be no ſmall Obligation to rectify the *Jews* Miſtake; it is, I ſay, very ſtrange that he doth not explain himſelf, and tell them how groſly they miſtook him, and that he did not in theſe words make himſelf equal with God, but ſay only that he willed nothing but what was agreeable to the

Will of the Father; and that inſtead of this he goes on to prove himſelf One with the Father in the Senſe in which they took him, that he and the Father were One, by a Oneneſs of Exiſtence in each other, by the Father's dwelling in him, and he in the Father; which is a very different thing from their being of One accord, or One in Will and Affection only: And to convince them that he and the Father were One in this Senſe, he argueth from or appealeth to his Works; *If I do not the works of my Father believe me not; but if I do, though ye believe not me, believe the works:* Why? ſee what follows, *That ye may know that I am in the Father, and the Father in me,* ver. 38. By the Works of the Father he means the Miracles which he wrought, thoſe Works which are peculiar to God, and which as Mr. *Sam. Clark,* in his Expoſition upon the Place, expreſſeth himſelf, *did flow from that Power which he had in common with the Father.* Now as a late Writer expreſſeth it, " In this Appeal to his Works, he doth not " appeal ſo much to the matter and kind of them, " as to the manner of performing them; and " therefore, to ſpeak in the very words of my " Author, his bare working of Miracles would " not prove him to be ſo One with the Father, " as that the Father ſhould be in him and he in " the Father any further than as they were Divine " Teſtimonials of what he declar'd; but for the " preſent he drops all conſideration of his words, " and referrs himſelf entirely to his works as an " evidence of his being One with the Father; and " how are theſe ſo, but by his performing them " juſt in the ſame Soveraign, independent man- " ner with the Father? and that they thus un- " derſtood him, is very evident from their Re- " ſentment of this Argumentative anſwer of his,

ver. 39.

*ver. 39. Therefore they ſought again to take him: but he eſcaped out of their hands.*

But to all this there is a plauſible Objection brought from *John 5. ver. 19. Then anſwered Jeſus, and ſaid unto them, the Son can do nothing of himſelf, but what he ſeeth the Father do: for whatſoever things the Father doth, theſe alſo doth the Son likewiſe.* How little different this Text is from that quoted before, if I do not the Works of my Father, believe me not, but if I do, tho' ye believe not me, yet believe the Works, that ye may know that I am in the Father and the Father in me; will appear, if we a little conſider the words objected; *The Son can do nothing of himſelf, but what he ſeeth the Father do: for whatſoever things he doth, theſe alſo doth the Son likewiſe.* The occaſion of theſe words is the ſame with what gave occaſion to thoſe in the 10th Chap. *I and my Father are One; viz.* the *Jews* accuſing him of Blaſphemy, becauſe he ſaid he was the Son of God, and they are part of Chriſt's Anſwer to the Accuſation, or Apology for himſelf; and his Anſwer begins with a double Aſſeveration, *Verily, verily, I ſay unto you,* to denote the certainty of what he ſaid or affirmed. And that theſe words aſſert the ſame thing which he ſpake in the 10th Chapter, *I and my Father are One,* will appear thus; *The Son can do nothing of himſelf, but what he ſeeth the Father do:* Certainly the words affirm no more than this, that the Son doth nothing ſeparate from the Father, and plainly tell us, *that what the Father doth that he doth*; this in the firſt part of his Anſwer, which is negative: In the ſecond part of the Anſwer, which is more poſitive, he declares that he doth all that the Father doth, and the Father doth nothing without him: Now conſider the words, and whatever *Arius*, or *Socinus*, would make of them,

them, there are hardly any words in Scripture, do more fully assert the Unity and Equality of the working of the Father and the Son, than these do, which I gather from the last words : *For what things soever he doth, these also doth the Son likewise :* Here be two words to be taken notice of, *also*, and *likewise*, which are far from being a tautology, or signifying the same thing ; the first, *These* ALSO *doth the Son*, denotes the matter or kind of the Works performed ; the last word, *likewise*, ὁμοίως, denotes the manner of working, in the same soveraign and independent manner that the Father doth them : Thus the Critick, *Non tantum similitudinem qualemcunq; sed omni modam similitudinem, secundum substantiam, naturam, & vires præcipuas.* And thus *Poul* in his *Synopsis* ; ὁμοίως, *Pariter, æquè seu non minus unâ eâdemque, ut Essentiâ sic & Virtute, & Operatione, quod ad deitatem attinet :* Equally with the same, the self-same, as Essence, so Vertue and Operation, that which belongs to the Godhead.

A third Scripture which I would mention, is *John* 20. 28. they are *Thomas* his words to Christ. *Thomas* could by no means believe that Christ was risen from the Dead, tho' the other Disciples had told him they had seen the Lord ; as appears from the 25th Verse, *The other Disciples say unto him, We have seen the Lord : But he saith unto them, Except I see in his Hands the print of the Nails, and put my Finger into the print of the Nails, and thrust my Hand into his Side, I will not believe.* After this *Thomas* being with the Twelve, Jesus came and stood in the midst, and said, *Peace be unto you ;* and to let *Thomas* know that he was not ignorant of his Unbelief, and how he had expressed it, addresseth himself particularly to this unbelieving Disciple, saying, *Reach hither thy Finger, and behold*

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*my Hands ; and reach hither thy Hand, and thruſt it into my Side, and be not faithleſs but believing.* Now the words which I would offer to your Conſideration, are *Thomas* his Anſwer : *Thomas anſwered and ſaid, My Lord and my God.* A way of Expreſſion, that according to the Old Teſtament ever denotes the Jehovah the One Living and True God : *Thus ſaith Jehovah, the God of Abraham, and of Iſaac.* And tho' there be Lords many, and Gods many, yet I do not remember that theſe two words, are joyntly applied to any, but to the One Supreme God : What Magiſtrate ? What Angel ? What Prophet, or what other Nominal God, was ever called the Lord God, or ever addreſt to by any in this double Appellation, *my Lord, and my God* ? Beſides, will any Man think *Thomas* had in his mind the diſtinction of a Supreme and Subordinate God ? If he had, certainly Chriſt, who as well knew his Thoughts now as he did the Words he had ſpoken before, would not have ſuffered his Apoſtle, when he inſpired him by his own Spirit, to publiſh this account to the World, to have concealed his meaning from his Church : If he had not, but did really from his Heart acknowledge Chriſt to be the Supreme God, and was in an errour in making ſuch an acknowledgment ; is it not unaccountable that Chriſt doth not ſet him right, and let him know in what ſenſe he was to own and confeſs him to be the Lord his God, and the rather, becauſe he was One of thoſe Twelve more immediately ordained by Chriſt himſelf, to preach Chriſt in the World, and was a Diſciple for whom he had a peculiar Affection.

A fourth Scripture which I would mention is, *John* 8. 19. *Then ſaid they unto him, Where is thy Father ? Jeſus anſwered, Ye neither know me, nor my Father :*

*Father : if ye had known me, ye would have known my Father alſo.* Theſe words, *ye know not me*, cannot be meant of his Human Nature; as Man, he was viſible to every Eye, they Daily converſed with him, they knew his Family; *Is not this the Carpenter's Son? is not his Mother called Mary? and his Brethren, James, and Joſes, and Simon, and Judas? And his Siſters, are they not all with us? Matth.* 13. 55. It muſt be then of his Divine Nature that he ſpake; and what doth he mean when he ſaith, *If ye had known me, ye would have known may Father alſo*; but that he had the ſame Divine Nature with the Father, or that he was One with the Father in Nature and Eſſence? the Knowledge of both, and the Ignorance of both are put together, which could not be ſpoken of his Human Nature, nor of any Superangelical Nature, which he poſſeſſed, if that were a Created Nature. The *Jews* accordingly underſtood him in the ſenſe I am ſpeaking of, as appears by the next words, which repreſent them as fretted with this ſaying, and inclined to apprehend him, but reſtrained by the ſpecial Providence of God, in the 20. *verſe, Theſe words ſpake Jeſus in the Treaſury, as he taught in the Temple, and no Man laid hands on him; becauſe his hour was not yet come*: Surely, the meaning is this, tho' he ſo fully aſſerted his equality, or Oneneſs in Nature with the Father, which they ſo often called Blaſphemy, yet no man at this time lay'd hands on him.

A fifth place which I would quote to you is the 58. Verſe of the ſame Chapter, *Jeſus ſaid unto them, before Abraham was, I am.* The words are an anſwer to the *Jews*, Objecting againſt what our Saviour had ſaid before; *Your Father Abraham rejoiced to ſee my day, and ſaw it, and was glad.* The Objection the *Jews* made to this was; *Thou art not*

*not yet fifty Years old, and haſt thou ſeen Abraham?* To this our Saviour replies; *before Abraham was, I am:* The generality of our Expoſitors, except a few modern ones, tell us, that this expreſſion, *I am*, ſignifies, the eternal and unchangeable Being of Chriſt as God; for which I could quote you vaſt numbers of thoſe who have written upon this Text, who tell us that Chriſt here aſſumes to himſelf the ſame Name which the Supreme and Unoriginated God made himſelf known to *Moſes* by. Mr. *Whiſton* indeed ſaith, *I am*, that is, *I was*; and this, as I remember, is all that he ſaith, and in this Senſe do his new Converts follow him. But now the Queſtion is, Whether this be the real and full Senſe of the Words? In the Original it is ἐγώ εἰμι. In *Exodus* it carries the Senſe which I have mentioned; and that it bears the ſame Senſe here, we may be induced to believe from the Conſtruction which the *Jews* did put upon it; and that they underſtood him in this Senſe, appears from their reſentment, *Ver.* 59. *Then took they up Stones to caſt at him:* They in this thought him alſo guilty of Blaſphemy, and worthy of Death. Now I will ask you one plain Queſtion, Whether you think your Saviour to be an honeſt Man, a Man of Sincerity, one that really ſought the Good of thoſe to whom he was ſent? If you do not, why do you believe in him, or call your ſelves after his Name? If you do, can you forbear wondering that, if the *Jews* miſinterpreted him, he ſhould not explain himſelf, and ſeek to rectify their Miſtake, but ſhould rather work a Miracle to farther his Eſcape from them, as appears from the following words; *Then Jeſus hid himſelf, and went out of the Temple going through the midſt of them, and ſo paſſed by*, hid himſelf, became inviſible to them. I ſay, can you forbear wondering,

dering, that, if they misinterpreted him, he should not set them at rights in so weighty and important a Point? By which means he had surely done them Good, and secured his own Reputation. And thus much for the first thing that Christ is called God in such full terms in Scripture, as can be asserted of none but the Supreme God.

2. The Second Thing to be proved is, The Names, Titles and Attributes of the Supreme God, those that are peculiar to the Supreme God only, are given to Christ in Scripture.

The first that I will mention shall be, that Name of God *Jehovah*. Those whom I am defending the Deity of my mighty Redeemer, against, tell us that every Name, Title and Attribute of God is appropriated to Christ, except those which signify Self-existence or Unorigination, which they will by no means allow, because it annuls their Distinction of an Unoriginated and Originated Deity: In Answer to which I mention this Name of God, *Jehovah*. *Buxtorf* tells us, that it is *Nomen Dei proprium, ipsum ab essentiâ denominans, ens existens ab eterno & in eternum.* In *Exodus* it is to be render'd thus, *I will be what I will be, Eheveh esher eheveh*; from thence comes the Name *Jehovah*; and according to the Critick, it denotes in God a necessary Being or Existence: Thus you find in *Pool's Synops. Denotat in Deo essendi necessitatem, immutabilitatem, & plenitudinem*, a necessity, unchangeableness, and fulness of Being. Mr. *Charnock* tells us the word signifies, a *Fulness of Life; I have not now that which I had not formerly, I shall not have hereafter what I have not now.* *Ainsworth* saith it signifies, *God's eternal and unchangeable Being in himself.* But what need I refer you to these human and fallible Authors, when

when the Holy Spirit of God himſelf tells us, that 'tis the proper Name of the Supreme God, and peculiar to him alone, and by which he may be infallibly known in Scripture, in contradiſtinction to all other Beings whatſoever in Heaven and in Earth? To which purpoſe I will quote you a few Scriptures.

The firſt Scripture which I will preſent you with, is *Pſal.* 83. *ult. That Men may know, that thou whoſe Name alone is* JEHOVAH, *art the moſt High over all the Earth.* Doth not this Text expreſly tell us, that *Jehovah* is the Name of the Supreme God only? And there is not one word that I have read to you from our Tranſlation but is in the Original, except the Verb *is*, which is moſt frequently left out in the *Hebrew*; which a Child would not want Skill to ſupply, if he read it tranſlated *verbatim* thus, *That Men may know that thou whoſe Name alone, Jehovah, art the moſt High over all the Earth.*

A ſecond Text that I would quote to you, is that mentioned before to another purpoſe, *Iſa.* 42. 8. *I am Jehovah, that is my Name, and my glory will I not give to another. My glory,* even the Glory of this Name of mine, *Jehovah*; by which I make myſelf known to have all Being in myſelf, and to give Being to all Creatures.

A third Text is *Exod.* 3. 15. *And God ſaid unto Moſes, Thus ſhalt thou ſay unto the Children of Iſrael, The Lord,* Jehovah, *God of your Fathers, the God of Abraham, the God of Iſaac, and the God of Jacob, hath ſent me unto you: This is my Name for ever, and this is my memorial to all generations.* To this place the Prophet *Hoſea* refers, or rather the Prophet explains this Text, *Hoſ.* 12. 5. *Even the Lord God of Hoſts,* Jehovah the God of Hoſts, *the Lord is his memorial,* Jehovah is his Memorial. To the ſame

purpoſe is that of the Pſalmiſt, *Pſal.* 135. 13. *Thy Name, O Jehovah, endureth for ever, and thy Memorial, O Jehovah, throughout all generations.* This may be ſufficient to prove, that *Jehovah* is a Name proper and peculiar to the Supreme God only.

2. The next Thing that I have to prove, is, That this proper and peculiar Name of the Supreme God, is attributed or given to Chriſt. 'Tis generally ſuppoſed, and what is not eaſily diſproved, that the Man, called by the Prophet *Hoſea* an Angel, that appeared to *Jacob* at *Peniel*, was Chriſt in a Bodily or Human Shape. I know he is called the Angel by the Prophet; which Name, tho' given to the Son, called the Angel of the Covenant, who as a Son, or ſtanding in that Relation to the Father, may truly be ſaid to be ſent of the Father, yet cannot be properly ſaid of the Father. Now if ſo, as is very probable from *Jacob* himſelf, *Gen.* 32. 30. *And Jacob called the name of the place Peniel, for I have ſeen God face to face, and my Life is preſerved*; then this Angel is called *Jehovah* twice in that Verſe quoted before, *Hoſ.* 12. 5. ſee the Verſe before, *Yea, he had power over the Angel and prevailed, he wept and made ſupplication to him, he found him in Bethel, and there he ſpake with us, even Jehovah the Lord of Hoſts, Jehovah is his Memorial.* Furthermore, I think I may confidently aſſert this Angel to be the Second in the Trinity; for according to what hath been already proved, that *Jehovah* is a Name proper and peculiar to the Supreme God only, it could not be appropriated to any other, and conſequently that Chriſt is that true Supreme God, whoſe Name alone is Jehovah, and who is the moſt High over all the Earth. Now if this be true, that this Angel was Chriſt, who afterward took

took Fleſh upon him, and dwelt among Men, then 'tis further plain, that *Jacob* paid him Divine Worſhip before his Exhibition; which he neither could nor would have done, if he had not been that One only Living and True God, who is the ſole Object of Divine Worſhip. Moreover, ſee *Iſa.* 6. 1, 2, 3. *In the Year that King Uzziah dyed, I ſaw alſo the Lord ſitting upon a Throne high and lifted up, and his Train filled the Temple. Above it ſtood the Cherubims: each one had ſix wings; with twain he covered his Face, and with twain he covered his Feet, and with twain he did fly. And one cryed unto another, Holy, holy, holy, is the Lord of Hoſts, the whole Earth is full of his Glory. I ſaw the Lord Jehovah ſitting upon a Throne,* &c. I queſtion not but you will ask me how can it be proved, that the Prophet ſpeaks of Chriſt? In Anſwer to which I ſhall only ſend you to the Evangeliſt, who explains theſe words, and tells us who that Jehovah was whom he ſaw ſitting upon a Throne high and lifted up, that it was Chriſt the Second Perſon in the Trinity. You will find it *John* 12. 39, 40, 41. *Therefore they could not believe, becauſe that Eſaias ſaid again, He hath blinded their Eyes, and hardened their Hearts; that they ſhould not ſee with their Eyes, nor underſtand with their Hearts, and be converted, and I ſhould heal them*; which is a quotation of that 10th Verſe of that 6th Chapter of *Iſaiah*: Now ſee what follows in the 41ſt Verſe of this 12th Chapter of *John*, *Theſe things ſaid Eſaias, when he ſaw his glory, and ſpake of him.* Here you have the Viſion referred to, in which the Second in the Trinity appeared in a moſt glorious manner to the Prophet, and foretold, what Entertainment he ſhould meet with from his Country-men the *Jews*, when he ſhould come in the Fleſh, and dwell on the Earth: However,

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tho' this may be Proof enough that he whoſe Name is *Jehovah* is the moſt High over all the Earth, yet the Argument drawn from this Name of God being too ſtrong to be eaſily withſtood, I will quote to you one place more, and that is *Jer.* 23. 5, 6. *Behold, the days come, ſaith the Lord, that I will raiſe unto David a righteous Branch, and a King ſhall reign and proſper, and ſhall execute Judgment and Juſtice in the Earth. In his days Judah ſhall be ſaved, and Iſrael ſhall dwell ſafely; and this is his Name whereby he ſhall be called,* THE LORD OUR RIGHTEOUSNESS, *Jehovah-tſidkenu.* In fine, This is that Jehovah, mentioned in the 21ſt, 22d and 23d Verſes of the 45th Chapter of *Iſaiah*, to whom every Knee ſhall bow and every Tongue confeſs, as appears by the Apoſtle's quoting that Text, and applying it to Chriſt, *Rom.* 14. 11. *For it is written, As I live, ſaith the Lord, every Knee ſhall bow to me, and every Tongue ſhall confeſs to God.* Thus I have made it appear to you, that the Name *Jehovah*, which is peculiar alone to the One only Living and True God, is appropriated to Chriſt.

And now were there no other Argument of this Nature to be produced, that is no other Names, Titles or Attributes, given to Chriſt, which belong alone to the One Supreme God, this one is enough, which denotes the very Eſſence or Nature of the One God, and expreſſeth the moſt incommunicable Perfection of his Nature, even his neceſſary, unoriginated, Exiſtence or Being, and which is what they that oppoſe this Doctrine call Self-exiſtence. However,

2. Is there nothing to be gathered from that Name of Chriſt, *Immanuel*? which I need not explain to you, becauſe it is done to your hands by the Holy Ghoſt himſelf, *Matth.* 1. 23. *Behold, a Virgin*

*Virgin ſhall conceive, and ſhall bring forth a Son, and ſhall call his name Immanuel, which being interpreted, is, God with us.* Which place indeed ſpeaks the ſame with my Text, *Of whom as concerning the fleſh Chriſt came, who is over all, God bleſſed for ever.* But if this place be ſlighted, I will mention a third.

3. What will you think of thoſe Names which are given to Chriſt in *Iſa. 9. 6. For unto us a Child is born, to us a Son is given, and the Government ſhall be upon his Shoulder: and his Name ſhall be called Wonderful, Counſellor, The Mighty God, The Everlaſting Father.* The two Names in this Text which I have a particular eye to, are thoſe, *The Mighty God, The Everlaſting Father.*

*The Mighty God, El Gibbor.* The Critick ſaith, *Nomen El, licet in plurali non unquam potentes ſignificat, in ſingulari tamen nunquam niſi de Deo dicitur*; as we may ſee Chap. 10. 21. *The remnant ſhall return, even the remnant of Jacob, to the mighty God.* Jer. 32. 18. *The great, the mighty God, the Lord of Hoſts is his name.* Nehem. 9. 32. *Now therefore our God, the great and mighty God.* Deut. 10. 17. *For the Lord your God is the God of gods, and Lord of lords, a great God and a mighty, which regardeth not perſons, nor taketh reward.*

*The Everlaſting Father:* The Father of Eternity. And ſo the Critick alſo telleth us, that the word *Gnadh, non longum tempus ſed æternitatem notat cum de Deo, vel ejus verbo, aut regno dicitur:* The word doth not ſignify a long time but Eternity, when ſpoken of God, his Word, or Kingdom. Now if you underſtand it of his being the Author of Eternal Salvation to them that believe, then it ſeems to explain thoſe words of our Saviour himſelf, in which he equalizeth himſelf with the Father in giving Eternal Life to them that believe

in

in his Name; and that he is the Author of Eternal Salvation to them that believe: The Author of Eternal Salvation, from the firſt purpoſe of Redemption from all Eternity, to the actual beſtowing of Eternal Life upon his Saints in Heaven: If by Everlaſting Father is meant, he that gave Being to all Creatures in time, and therefore muſt be Eternal himſelf, then this Attribute, Eternity, muſt proclaim the ſtrict and proper Divinity of the Son of God. Moreover, this peculiar Attribute of the Supreme God, is applied to Chriſt in other places of Scripture, in which his Eternity is expreſs'd in the ſame words in which the Eternity of the Father is proclaim'd, *Rev.* 1. 17, 18. *Fear not; I am the firſt, and I am the laſt: I am he that liveth and was dead, and am alive for evermore.* Compare this Text with *Iſa.* 44. 6. *Thus ſaith the Lord the King of Iſrael, and his Redeemer, I am the firſt, and I am the laſt, and beſides me there is no God.* Now can it be ſuppoſed, that if Chriſt be not this God, beſides whom there is no God, the Supreme God would thus allow him to uſurp that very Title of his by which he proclaims himſelf to be the One only Living and True God?

4. Omniſcience, which is another Attribute of the Supreme God, is aſcribed to Chriſt, and that even to the Knowledge of the Heart. God claims it as his ſole Prerogative to know the Hearts of the Children of Men; *Jer.* 17. 10. *I the Lord ſearch the Heart, I try the Reins.* I the Lord, *I Jehovah. David* when he would know the Corruption that lay hid in his Heart, begged of God to ſearch it out for him; *Search me, O God, and try my Heart, try me and know my Reins.* It is God's Prerogative to know the Thoughts *afar off.* Now if Chriſt be not the Supreme God, the ſame God with the Father, the only Jehovah, ſurely *Peter* de-

deſerved a ſevere Check from his Maſter for that Addreſs which he made to him upon his asking him a third time, *Simon, Son of Jonas, loveſt thou me? Lord thou knoweſt all things, thou knoweſt that I love thee.* Will any Man think this to be only an Hyperbole, or Compliment rather, made by *Peter* to Chriſt? Or that *Peter*'s words are a parallel with thoſe of the Woman of *Tekoah* to *David? As an Angel of God, ſo is my Lord the King to know good and bad. As thy Soul liveth, my Lord the King, none can turn to the right hand, or to the left, from all that my Lord the King hath ſpoken.* Will any Man, I ſay, think theſe words, or rather this Compliment of the Woman of *Tekoah* to *David*, to be a parallel to this Addreſs of *Peter* to Chriſt? Doth ſhe aſcribe the Knowledge of the Heart to *David?* And if ſhe had, is it not more than probable, that *David*, who was ſo much in the Admiration of the Divine Perfections, would have ſeverely reprimanded her? And yet with this Quibble do thoſe, who oppoſe the proper and ſtrict Divinity of our Saviour, ſeek to come off with the Text I have mentioned; as you may find in a late Pamphlet, entituled, *A Letter to a Diſſenter in* Exeter. But what need I inſiſt upon *Peter*'s words, when his Maſter, Chriſt himſelf, aſſumes to himſelf this peculiar Perfection of the Supreme God; and in the ſame Words, and in the ſame Stile, claims it as his Prerogative to ſearch the Heart: *Rev.* 2. 23. *And I will kill her Children with death; and all the Churches ſhall know that I am he that ſearcheth the Reins and the Heart.* Obſerve, *I am he*, how near a-kin are theſe words to thoſe before quoted, *I Jehovah ſearch the Heart, I try the Reins?* The words are part of the Meſſage *John* was to deliver to the Church in *Thyatira*; and that you may know that they are the

Words of Chriſt, and that he ſpeaks of himſelf, go back to the 18th Verſe, *And unto the Angel of the Church in Thyatira, write, theſe things ſaith the Son of God, who hath his Eyes like unto a flame of fire, and his Feet like braſs ; I know thy works, and thy charity, and ſervice, and the laſt to be more than the firſt. Notwithſtanding, I have a few things againſt thee, becauſe thou ſuffereſt that woman Jezabel, which calleth herſelf a Propheteſs, to teach and to ſeduce my Servants to commit Fornication,* &c. *And I gave her ſpace to repent, and ſhe repented not. Behold, I will caſt her into a Bed, and them that commit Adultery with her into great Tribulation, except they repent of their deeds.* Now it follows, *And I will kill her Children with death ; and all the Churches ſhall know that I am he which ſearcheth the Reins and the Heart.*

5. Omnipotence, or Almightineſs, is another Attribute peculiar alone to the Supreme God, which is aſcribed to Chriſt. They that oppoſe the Doctrine I am upon, tell us that this Perfection of God is no where in Scripture attributed to Chriſt, and that he is in no part of it ſaid to be παντοκρατωρ ; but we are not to believe it upon their bare word. I believe none of you ever read the 1ſt Chapter of the *Revelations* and the 8th Verſe, but always thought the words of that Verſe to be the words of Chriſt, and ſpoken of himſelf. The Reaſon why ſome will have it otherwiſe, they gather from the 1ſt Verſe ; *The revelation of Jeſus Chriſt which God gave to him.* In Anſwer to which we muſt obſerve, that Chriſt in making this Diſcovery, is to be conſidered as executing his Prophetick Office, which Office he performed in his Human Nature, and in reſpect of which he is ſaid to have received the Spirit above meaſure : Now after his Aſcenſion he appears to *John* in a Viſion,

Viſion, which repreſented him in the Glory of his exalted State. And if you look to the 4th Verſe you will find that *John*, in his Salutation of the ſeven Churches, ſpeaks in the Name and by the Authority of the Three Perſons in the Trinity; *John to the ſeven Churches of Aſia: Grace be to you, and Peace from him which was, and which is, and which is to come; and from the ſeven Spirits which are before his Throne; And from Jeſus Chriſt.* And that Jeſus Chriſt in the delivery of this Meſſage is to be conſidered as executing his Prophetick Office, and as Man, or in his Human Nature, receiving his Revelation from the Father, will appear from the following words of the 5th Verſe; *And from Jeſus Chriſt, who is the faithful witneſs, and the firſt begotten from the dead:* Surely he was the firſt begotten from the dead in his Human Nature. Now let us go to the 7th Verſe; *Behold, he cometh with Clouds; and every Eye ſhall ſee him, and they alſo which pierced him; and all the Kindreds of the Earth ſhall wail becauſe of him.* Next follow the words which I have quoted; *I am Alpha and Omega, the beginning and the ending, ſaith the Lord, which is, and which was, and which is to come,* παντοκράτωρ, *the Almighty.* Now that theſe are Chriſt's words, ſee the 10th Verſe; *I was in the Spirit on the Lord's day, and heard behind me a great voice as of a Trumpet, ſaying, I am Alpha and Omega, the firſt and the laſt.* Then in the 12th Verſe; *And I turned to ſee the Voice that ſpake with me: And being turned, I ſaw ſeven golden Candleſticks; and in the midſt of the ſeven Candleſticks, I ſaw one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle,* &c. And if this was not he that ſpake to him, *John* himſelf did not know from whence the Voice came: And it appears yet plainer from the repetition of

thoſe words, *I am the firſt and the laſt*, in the 17th Verſe, which ſignify no leſs than this, I am the Eternal God ; *Iſa.* 41. 4. *Who hath wrought and done it, calling the generations from the beginning ? I the Lord, the firſt, and with the laſt, I am he.*

6. Omnipreſence, or Immenſity, is another Attribute aſcribed to Chriſt, which is peculiar only to the Living and True God. The Eternity of Chriſt muſt imply his Omnipreſence ; which Eternity, there be but few of thoſe that oppugn the Doctrine I am preaching, have yet thought fit to deny, tho' their eternal production or emanation which they talk of, carrieth a manifeſt Contradiction in itſelf ; I ſay, the Eternity of Chriſt implies his Omnipreſence ; for, as one well expreſſeth it, he is not contained in any Place who was before there was any Place, and who did create all Places by his own Power ; of which afterward : And further as to Chriſt's Eternity, even, *a parte antè*, his being from Everlaſting, you may add to thoſe Scriptures before-mentioned, *Prov.* 8. 22. *The Lord poſſeſſed me in the beginning of his way, before his works of old. I was ſet up from everlaſting, from the beginning, or ever the Earth was.* Then it followeth ; *When there were no depths I was brought forth ; when there were no fountains abounding with water. Before the Mountains were ſettled ; before the Hills was I brought forth : While as yet he had not made the Earth, nor the higheſt part of the duſt of the Earth. When he prepared the Heavens I was there ; when he ſet a compaſs upon the face of the Deep ;* and ſo on : That theſe words are ſpoken of Chriſt is abſolutely denied by none ; nor can it well, unleſs they do by thoſe words following, *Rejoycing in the habitable part of his Earth, and my delights were with the Sons of Men*, raze them out of the Chapter, as they have done by

by another Text in the New Teſtament. Now the Deſcription given here of the Eternity of Chriſt is the ſame with that which the *Pſalmiſt* gives us of the Eternity of the Supreme God, *Pſal.* 90. 2. *Before the mountains were brought forth, or ever thou hadſt formed the earth and the World, even from everlaſting to everlaſting, thou art God. Moſes*, whoſe *Pſalm* this is generally ſuppoſed to be, his Notion of an Eternal Being, in the ſtricteſt Senſe was this, a Being that exiſted before the Creation, or before there was any Time or Place, ſuch a Being he concludes to be *from everlaſting, and to be God only; before ever the mountains were brought forth*, &c. *from everlaſting to everlaſting thou art God.* But to leave this way of Arguing, is not the Omnipreſence of Chriſt fully expreſſed, *John* 3. 13. *No man hath aſcended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven.* ὁ ὢν ἐν τῷ οὐρανῷ. I muſt tell you that they who oppoſe the Doctrine I am upon, will have this ὁ ὤν, this Participle of the preſent Tenſe Tranſlated, *Who was, Who was in heaven*, but how far that Tranſlation will hold here comes to be examined.

They therefore can find but one place of Scripture, where the word is to be thus rendred; and the Reaſon why it is rendred ſo there, is peculiar, ſuch as cannot be aſſigned as a ſufficient Warrant for our taking it in that Senſe in the place which I have quoted to you; now the place which they mention, is *John* 9. 25. which are the words of him that was born blind, and whoſe Eyes Chriſt had opened, in anſwer to a pretended ſerious Advice which the Phariſees gave him, Verſe 24. *Then again they called him that was blind, and ſaid unto him, give God the praiſe, we know that this man is a ſinner; he anſwered and ſaid unto them,*

*Whether*

*Whether he be a ſinner, or no, I know not, one thing I know, that whereas I was blind, now I ſee,* πρλός ὢν. The Grammatical Tranſlation is this, *I being blind now ſee.* Now every Man will grant that he could not be blind and ſeeing both at the ſame time, ſo that it muſt be acknowledged, that the Senſe is, *I that was blind do now ſee*; but to ſhew how little this will favour their Tranſlation in the place that I have quoted, I will juſt hint at two or three Things.

*Firſt.* The reaſon of uſing the Participle of the preſent Tenſe in the place which they alledge is to be conſidered; and that ſeems very obviouſly to be this, the ſuddenneſs and miraculouſneſs of the Cure; that in ſo ſhort a time he that was born blind ſhould be reſtored to ſight ſo ſuddenly, which was as near as poſſible to his being blind and ſeeing at the ſame time; and ſeeing the word is not uſed in this Senſe in any other part of Scripture, there is all the reaſon in the World to imagine that the Holy Ghoſt makes uſe of it in this Senſe in this place, to advance the Miracle, and to imprint the Senſe of Chriſt's Divinity in the Minds of thoſe to whom in all the after Ages of the Church this famous Account ſhould be tranſmitted; that is one Thing to be conſidered.

2. Another thing to be conſidered is, that the ſame word is often made uſe of reſpecting God and Chriſt, and always ſignifies the preſent time. I need not mention every place, you have the word in my Text ὁ ὢν ὁπὶ πάντων who is over all, and in the *Revelations* ὁ ὢν ὁ ἦν ὁ ἐρχόμενος, *which is, and which was, and which is to come.*

3. Another Thing to be conſider'd is the Tautology or ſtranger Repetition which we have of the ſame Thing in this Text, if the Senſe which ſome put upon it be right; read the words again,

No

*No man hath aſcended up to heaven but he that came down from heaven, even the Son of man who alſo is in Heaven.* What is there more or leſs in the words than this, according to their Interpretation? No Man hath aſcended up to Heaven, but he that was once in Heaven, even the Son of Man, who was once in Heaven: Moreover if Chriſt doth not ſpeak of himſelf in a Nature different from the Human Nature, it will be very difficult for them to prove, that in his Human Nature he had at this time ever been in Heaven; ſo that I cannot ſee but according to them, here is a needleſs Repetition, which I muſt think our Saviour, who is called the Wiſdom of God, could not be guilty of.

But to be fair with you, in Anſwer to this they pretend to find out a parallel Scripture to juſtify the Senſe which they put upon the words. And that is *John* 1. 20. the words are *John's* Anſwer to certain Commiſſioners ſent to enquire of him who he was, as you will find in the 19th Verſe, *And this is the record of John, when the Jews ſent Prieſts and Levites from Jeruſalem, to ask him, Who art thou?* In the 20th Verſe we have the Anſwer that *John* made, *he confeſſed, and denied not; but confeſſed, I am not the Chriſt*; with this Repetition he confeſſed and denied not, but confeſſed, do thoſe, who would rob Chriſt of his Divinity, juſtify the Tautology in the Text I have quoted, to make the Senſe which they put upon that Text go down the more glibly.

Our buſineſs therefore now is to compare the two Texts together, and we ſhall ſee thoſe Reaſons for this Repetition in *John's* Anſwer, which cannot be alledged in reſpect of the former. This Repetition in *John's* Anſwer is very ſignificant; and it is recorded by the Holy Ghoſt.

*Firſt,*

*First.* To denote *John*'s Courage and Reſolution, and to ſhew that he was not afraid of the Jews, who in the Queſtion they ſent to him to give an Anſwer to, ſought occaſion againſt him, and from whom, particularly the Phariſees, he could not expect or promiſe himſelf any favourable Treatment; that in this Queſtion they ſought occaſion againſt him is evident from the 25th Verſe, in which they appear to Cenſure him as acting without any ſufficient or lawful Authority.

*Secondly.* To correct the Opinion which many of the Jews had entertained, that he was the Chriſt or the Meſſias; thus Mr. *Pool* in his *Synopſis*: The word confeſſed, is here repeated to ſhew *John*'s Conſtancy in, thus Twice or Thrice even in a breath, affirming the ſame thing, which was the more Neceſſary, becauſe many had entertain'd that wrong Opinion of him, that he was the Chriſt.

*Thirdly.* I may add this to the former, that theſe words *he confeſſed and denied not, but confeſſed*, may refer to ſeveral different Times, and ſo the meaning is nothing but this, that at all times whenever it was demanded of him, *Who he was*, he always ſpake the ſame thing: his word was not Yea and Nay, he always confeſſed, never at one time denied, but upon all Occaſions owned, *that he was not the Chriſt.* Now this is certainly enough to prove that this Anſwer of *John*, to the Meſſage ſent by the Jews, is fondly urged as a Parallel place with thoſe words of Chriſt, *No man hath aſcended up to heaven but he that came down from heaven, even the Son of man, who is in heaven*; and that their tranſlation of the Participle, chargeth not the Evangeliſt only, but the Holy Ghoſt himſelf with a moſt vain and needleſs Repetition: And thus I have made appear that the Names, Titles,

Titles, and Attributes, which belong alone to the Supreme God, are attributed to Chriſt.

3. The third and laſt thing I have to do in order to make appear the ſtrict and proper Divinity of Chriſt, is to prove that the Works of the Supreme God, which none but the Supreme God can do, are attributed to Chriſt, particularly the Work of Creation, which I will only inſiſt upon.

The true God was known under the Notion of Creator both by the Jews and Gentiles; it is the firſt Topick that Natural Light directs us to conclude the Being of God from, and the Scripture it ſelf ſpeaks of the Works of Creation as the only Topick from which to infer the certain Exiſtence of a Deity; *The heavens declare the Glory of God*, Pſal. 19. 1. *This God who created the world is but one, one God and Father of all*, Epheſ. 4. 6. Under this Notion the Gentiles conceived of him according to their own Poet, who thus deſcribes him, Πατὴρ ανδρῶντε θεῶντε. And if we will believe the Great Apoſtle from whom I have my Text, he ſaith, *the inviſible things of God from the Creation of the world are clearly ſeen, being underſtood by the things that are made, even his eternal Power and Godhead*, Rom. 1. 20.

In the next place Chriſt is the Creator of all things; to this purpoſe I will quote a few Texts of Scripture, *John* 1. 3. *By him were all things made that were made, and without him was nothing made that was made*; in the Original it is, *not one thing*, οὐδὲ ἓν ὃ γέγονεν. See further, *Coloſ.* 1. 16. *For by him were all things created that are in heaven and in earth, viſible and inviſible, whether they be Thrones or Dominions, or Principalities or Powers, all things were created by him, and for him*: That this is ſpoken of Chriſt appears from the two or three foregoing Verſes, giving thanks to the Father which hath

made us meet to partake of the Inheritance of the Saints in light, who hath delivered us from the Power of Darkneſs, and hath Tranſlated us into the Kingdom of his dear Son, in whom we have forgiveneſs of Sins, who is the Image of the inviſible God, the firſt-born of every Creature; for by him were all things created that are in Heaven, and that are in the Earth, *&c.* But now that which is objected in this Text is, that Chriſt is called the firſt-born of every Creature, and for that Reaſon (according to Mr. *Whiſton*, who from theſe words concludes Chriſt to be the firſt Creature which God made) cannot be that Supreme God who created all things. To this I anſwer, compare theſe words with thoſe Texts already produced, which aſſert the Eternity of Chriſt, particularly with *Prov.* 8. 23. *I was ſet up from everlaſting, from the beginning, or ever the earth was*; with that in the *Revelations*, *I am Alpha and Omega, the firſt and the laſt*; words which the Supreme God expreſſeth his Eternity by, with thoſe again, and unto the Son he ſaith, *Thy Throne, O God, is for ever and ever*; and what other Meaning can there be of theſe words, *the firſt-born of every Creature*, but this, that he is before and above all Creatures, which in Scripture Language is, *that he is Eternal.*

But to make it further to appear that Chriſt is the Creator of all things, you may ſee *Pſalm* 102. 26. *Of old thou haſt laid the Foundations of the earth, and the heavens are the work of thine hands.* But, you will ſay, What hath this Text to do with Chriſt? or how doth it appear to be applicable to him? for this I would refer you to the Apoſtle to the *Hebrews*, Chap. 1. 10, 11, 12. In the 8th and 9th Verſes you read, *But unto the Son he ſaith, thy Throne*

*Throne, O God, is for ever and ever, thou haſt loved Righteouſneſs, and hated Iniquity, therefore God, thy God hath anointed thee with the Oyl of gladneſs above thy Fellows; and thou, Lord, in the beginning haſt laid the Foundation of the earth, and the heavens are the work of thine hands; they ſhall periſh, but thou ſhalt endure, and as a veſture ſhalt thou fold them up, and they ſhall be changed, but thou art the ſame, and thy years never fail*: One would think this ſhould be enough to ſatisfy any thinking and unprejudiced Mind.

But here I have an Objection that meets me, and accoſts me with the greateſt fury and violence, *viz.*

*Object.* That Chriſt was not the principal and immediate Creator of all things, but only an inſtrument in the Father's Hands, by whom the Father made the Worlds. I could here give my ſelf the liberty of a ſmall banter, would it ſuit with the ſeriouſneſs of the Exerciſe I am engaged in, but my buſineſs is to argue from Scripture. The great Scripture which is produced to favour this Diſtinction, is *Heb.* 1. the latter part of the 2d Verſe, *by whom he made the worlds.* This I muſt confeſs looks very plauſible at firſt ſight; but if you compare theſe words with the firſt of *John* and the 3d Verſe, *All things were made by him, and without him was nothing*, &c. and both, with the Apoſtle's Quotation out of the *Pſalmiſt, Thou, Lord, in the beginning laidſt the foundation of the earth, and the heavens are the work of thine hands*: I can't think you will conclude, that Chriſt made all things as an Inſtrumental Cauſe, but as a joint, equal Cauſe with the Father, by the immediate Application of himſelf according to his perſonal Property, which is highly agreeable to that Maxim laid down by the generality of Divines, *Opera Trinitatis ad extra ſunt indiviſa.*

But however, that Chriſt cannot be an Inſtrumental Cauſe of the Creation, I think we may be able almoſt to demonſtrate. In order to which a few things may be conſidered.

Firſt, An Inſtrument according to Human Reaſon implies ſome pre-exiſtent Matter to work upon. Now by whom, or how was the Chaos, the firſt Creation, produced? By whom, or how, was ſomething brought out of nothing? Did God make uſe of an Inſtrument, to effect that which could be done by nothing but by a meer Omnipotent Act of the Divine Will?

Secondly, If Chriſt were an Inſtrument, he could not well be ſaid to be the Creator, which yet he is moſt fully *Col.* 1. 16. *By him were all things created. In the beginning God created the Heaven and the Earth*; Gen. 1. 1. Let but one Place be compared with another, and I am of Opinion we need not ſtumble at the meaning, Certainly, the forming or ſetting in order ſome unpoliſh'd matter, not yet brought into any uſeful or beauteous Shape, is the meaneſt part of the ſignification of the word Creation. The firſt production of that Matter is the firſt and principal thing intended in it: Thus *Gen.* 1. 1. *God created the Heaven and the Earth; and the Earth was without form and void.* This is certainly, properly to lay the Foundation of the Earth, which is ſaid to be Chriſt's Work; as in *John* 1. 3. *Without him was nothing made that was made*; and that of the Pſalmiſt and Apoſtle, *Thou Lord haſt laid the Foundation of the Earth.* Certainly the Evangeliſt was out when he ſaid, without him not one thing was made that was made, if that ſomething which was created out of nothing, was made without him.

But if I am now told, that by not one thing, I muſt underſtand only the ſetting in order the whole

whole firſt created and indigeſted Matter; I deſire thoſe who tell me ſo, would ſhew me one Place which makes that Interpretation neceſſary; otherwiſe, I hope I may be allowed not to pin my Faith upon the bare words of any, let them be who they will, whether Mr. *Whiſton* or Dr. *Clark*, as well as others deſire to be excuſed from pinning their Faith upon any Man's Sleeve, let it be either *Laud*, or *Baxter*.

Thirdly, I would ask one Queſtion more, If what the Evangeliſt ſaith be true, *that without him there was not one thing made that was made*, by whom was Chriſt himſelf made, if a Creature, as ſome poſitively affirm, and I am perſwaded others have only waited for a fit Opportunity to ſpeak the ſame Language? And I thank God, an unexpected oppoſition hath padlock'd their Mouths, ſo that they know not what Anſwer to make, if you ask them what Chriſt is, if he be neither a Creature nor God? I would therefore ask them that ſay Chriſt is a Creature, by whom was he made? Was he the Inſtrument in the Father's Hands, to make himſelf? In ſhort, if Chriſt be the Creator of all things, and without him nothing was made, not one thing that was made, *Methuſelah*'s time in the World will be too ſhort for me to find out that True God, on whom it is my Intereſt to depend now, and in whom to hope to be happy for ever, if this Creator be not the One only Living and True God. Thus now I have done with the three Things I propoſed to inſiſt upon.

But before I finiſh the Argumentative part of theſe Diſcourſes, I would hint one thing more, and then proceed to the laſt thing I have to do, which is to conſider ſome of the principal Texts of Scripture, which are brought to annul the Doctrine I have been defending.

Now

Now that which I would mention to you is this; It is an Argument I would draw from the Satisfaction made by Chriſt for Man's Sin.

And the Topick which I go upon is, That the Satisfaction made by Chriſt for Man's Sin is Infinite, an Infinite Satisfaction. Here I muſt firſt let you know what I mean by an Infinite Satisfaction.

By an Infinite Satisfaction, I do not mean a proper and ſtrict Payment of the ſame Debt which Man's Sin obliged him to, but a valuable Conſideration, and what may be called a proper Equivalent, in him of ſuch Debt or Puniſhment, upon the account of which God might, without any Diſhonour to himſelf, pardon and accept of a guilty Creature, upon ſuch reaſonable and honourable Terms as he ſhould think fit to propoſe. Now to make it appear that ſuch a Satisfaction Chriſt hath made, I cannot think it any thing to my Purpoſe to enquire what God might have done by Vertue of his abſolute Soveraignty abſtracted from the other Perfections of the Divine Nature, Juſtice, Holineſs, and Wiſdom, but that we have only to take our Meaſures from what the Scripture ſaith in this matter; and from the Method itſelf which God hath taken to redeem and ſave a loſt World, which will certainly prove, that 'tis the moſt agreeable Method that an Infinitely Wiſe and Good God could take, in order to the Accompliſhment of that bleſſed and glorious Deſign.

Firſt, As to what the Scripture ſaith, I can ſee nothing mentioned there but what plainly proves the Compenſation given to be what I have mentioned. Why are we told, that Chriſt made his Soul an Offering for Sin? Why, that he bore our Sins in his own Body on the Croſs? Why are we told

told in Scripture, that the Chaſtiſement of our Peace was upon him? and that God laid upon him the Iniquities of us all? Why is he ſaid to purchaſe our Redemption? and that in him we have Redemption through his Blood, the Forgiveneſs of Sins? So much we may gather from the word *purchaſe*, ſo often found in Scripture, that the Purchaſer muſt have ſomething of his own to give as a proper Price for what he was to purchaſe, or that ſhould render it fully efficacious to procure what it was paid for. This Chriſt could not have paid, if he had been but a meer Creature, and perfectly depending upon him that created him, and all things: Thus he could be conſider'd no otherwiſe than as a Servant ſent to deliver his Lord's Money, who could not from thence be ſaid to purchaſe the Eſtate for which the Money is paid.

Moreover, if a valuable Compenſation was not neceſſary, why is Chriſt called an Advocate, and Interceſſor, pleading the Vertue of his Blood, which ſpeaketh better things than the Blood of *Abel*; or if the Juſtice of God muſt not be ſatisfied, I mean, the Wrong done to God by Man's Sin muſt not be repaired? It is very evident in Scripture, that as Mercy prompted an Infinite God, that was in all the Perfections of his Nature injured by Man's Sin, to propoſe a way for Man's Redemption, ſo Juſtice muſt be ſatisfied, in a Reparation made for the Wrong done, before Mercy could obtain its end, and the guilty Sinner be pardoned and ſaved: *Rom.* 3. 24, 25, 26. *Being juſtified freely by his Grace, through the Redemption that is in Jeſus Chriſt: Whom God hath ſet forth to be a Propitiation, through Faith in his Blood,* obſerve, *to declare his Righteouſneſs for the remiſſion of Sins that are paſt, through the forbear-*

*ance*

*ance of God; To declare, I say, his Righteousness, that he might be just, and the justifier of them that believe.* You see 'tis repeated, to shew how peculiarly it calls for our Notice, that God declared himself Just in first punishing Sin to the full, before the Sinner could be pardoned and accepted. Now, I hope, those who so earnestly contend against an Infinite Guilt in Sin, will grant that the Justice of God, which Sin offended, is Infinite; that the Life, the Happiness, promised to encourage Men to a sincere and stedfast compliance with the Terms of the Covenant, is an Infinite Happiness, as consisting in the enjoyment of an Infinite God, and the Punishment incurred and threatned, an infinite Punishment, as consisting in an everlasting Destruction from the Presence of this Infinite and Eternal God; and further, that the Redemption purchased is a Redemption from Infinite and Eternal Misery, and the Restoration procured, a Restoration to Infinite and Eternal Blessings, of all which nothing but an Infinite price could be Meritorious.

2. The next thing we have to consider, is the Method it self which God hath chosen or taken for the accomplishing this great End; and something surely is to be inferr'd from this. If any other Method could have answered this great Design, is it not most unaccountable that some meaner Being than the Son of God, his natural, his only begotten Son, should not be appointed to bring it about? certainly this was the Method which most agreed with the Wisdom and Justice, and all the Perfections of God; to think otherwise must be to charge God foolishly, and that in the most elevated Act of Goodness, in which he hath made himself known, and for which he

is

is eſpecially to be admired, adored and loved; and why then, I ſay, muſt this be the Redeemer, and a Being of a meaner Rank neglected? Was it becauſe an All-ſufficient God could not fortify ſome meaner Being with full ſtrength to undergo the Miſeries, and ſurmount the Difficulties neceſſary to be encountred with? Surely the ſame God that ſtrengthned the Man Chriſt Jeſus, could have as well, and as eaſily have ſtrengthned and ſupported any other inferior Being which he ſhould have pickt out for that purpoſe: What then muſt the Reaſon be, but becauſe no other being beneath the Son of God could accompliſh this great end? that is (to ſpeak plainly) could pay the Price neceſſary to purchaſe Man's Redemption; the blood of no other, no, not of the higheſt Angel, ſuppoſing him to have been united to the human Nature, *could have purged away Sin, Heb.* 1. 3. *Becauſe none but the blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God, could purge our Conſciences from dead works.* I would fain have any tolerable Reaſon aſſigned why God ſhould thus pitch upon his own Son to bruiſe him and to make his Soul an Offering for Sin, if a meaner Being could have anſwered his purpoſe; will they tell me it was the Will of God, and that God in this matter acted Arbitrarily? To this I would anſwer, tho' God doth whatſoever he pleaſeth, and giveth no Account of his Ways, yet he cannot, will not act any thing but what is perfectly agreeable, to the infinite Wiſdom of his Nature; and wherein doth it appear that this Method was moſt agreeable to that infinite Wiſdom but in this, that no other Being could have given that Satisfaction, which the Juſtice of God neceſſarily required? Will they tell me God did this to ſhew his love to Man? Then I would ask them

where was his love to his own Son, to expoſe his only begotten to ſuch inſupportable Miſeries, if an inferior Being could have fully executed his purpoſe of redeeming a loſt World? would any earthly Father deal ſo with his Son? That is, ſend him in an Errand neceſſarily attended with ſuch unconceiveable hazards, when a Servant could have anſwered the end as well as he? and that eſpecially if he had the abſolute and uncontroulable Sovereignty over that Servant, and every way qualify'd to bear him out in, or carry him through all? But why do I thus argue, ſeeing the Scripture it ſelf anſwers and fully decides the matter? *Luke* 24. 46. *Thus it behoved Chriſt to ſuffer, and to riſe from the dead the third day.* Obſerve, it *Behoved Chriſt* to ſuffer, not only was it neceſſary that the Redeemer ſhould ſuffer, but that Chriſt himſelf ſhould be this ſuffering Redeemer; and why neceſſary, but becauſe Satisfaction could be made by no other? Not by the Blood of Bulls and Goats, not of Man, no, not by Angels. And 'tis this indeed that, above all, ſets a Luſtre upon the Love of God, that when no other Being could purchaſe the Redemption deſigned, rather than the Sinner ſhould continue miſerable, God would part with his own Son to be a Ranſom for him; So you read *John* 3. 16. *God ſo loved the World that he gave his only begotten Son, that whoſoever believeth on him might not periſh but have everlaſting life*; and that Chriſt himſelf in taking Fleſh upon him reſpected the Glory of God's Righteouſneſs and Juſtice, and ſo humbled himſelf to be a Sin Offering, inſtead of thoſe inſufficient Ones under the Law, is evident from *Heb.* 10. 8, 9. *Sacrifice and Offering, and burnt Offering, and Offering for Sin thou wouldeſt not, neither hadſt pleaſure therein,* (which are offered by the Law) *Then ſaid he, Lo, I come*

*to*

*to do thy will, O my God.* Obſerve, *To do thy will,* the will of thy Juſtice, the Satisfaction of which alone could open the way for the glorifying of mercy.

And thus now I have proved to you that there is but one God; that this God is the alone Object of Religious Worſhip; that Jeſus Chriſt is to be Worſhipped, with that Religious Worſhip of which the Supreme God is the only Object; and ſhewed you that the Deity, the ſtrict and proper Divinity of Chriſt, is the manifeſt Subject of many Scriptures which directly aſſert it.

I now come to the Fifth and laſt thing to be done, and that is to conſider ſome of the principal Texts of Scripture, which are urged in oppoſition to the Doctrine I have been proving.

I deſire no more than that one Text may be compared with another, and eſpecially that thoſe uſually brought to confute this Doctrine of the ſtrict and proper Divinity of Chriſt, may be compared with thoſe which I have quoted, to prove that there is but one God; that this one God is the alone Object of Religious Worſhip; and that that Divine Worſhip hath been, and is to be given to Jeſus Chriſt; the Concluſion from which is as eaſy as that Two and Two make Four. It hath been an Obſervation in all Ages of the Church, That when Men depart from the generally received Faith of the Churches of Chriſt, and run into Error, eſpecially if they have cunning Heads, and aim to be Heads of Parties, they preſently rack their Brains to wreſt and diſtinguiſh away the true Senſe of Scripture, and not that only, but ſet the Scripture it ſelf upon the Tenters, to ſtra-

tort from them a Language which Suits with the Notions they have taken up, tho' in themſelves never ſo pernicious. Thus a Popiſh Hierarchy, thus the Impoſition of Human Traditions in Divine Worſhip; thus an unlimited Obedience in the Body Politick, and a blind Submiſſion in the Church have been defended; thus indeed the Word of God hath been made to patronize the worſt of Errors in Doctrine, and ſometimes Vice and Immorality itſelf. A true, ſerious and humble Enquiry into Scripture is therefore moſt neceſſary; and 'tis for want of this, that too many take upon truſt what they never ſeriouſly Examin'd, and are ſo eaſily impoſed upon. It is true I will allow a Man the Liberty of judging for himſelf, but would at the ſame time have Men take heed that they do not judge too haſtily and precipitately before they have with the utmoſt Seriouſneſs examined the Scriptures from whence they make their Concluſion, before they have compared, and are in a good meaſure able to reconcile them with thoſe Scriptures which give the moſt ſolid Proof of that which they are inclined to oppoſe, and which it may be, are much plainer and eaſier to be underſtood than thoſe which they are apt to make a Judgment from, and before they have frequently, humbly, and with the utmoſt earneſtneſs, of Heart ſought to God for an enlightned Mind, and to keep them from being govern'd by unruly Paſſion, and unchriſtian Prejudices, rather than by unbyaſſed Reaſon. I ſhould call it a piece of Honeſt and Humble Modeſty in myſelf, till this Method hath been conſcientiouſly uſed by me to imbark in a Notion, which oppoſeth the general belief of the Reformed Churches, for which oppoſition I ſhould ſcarce think it a ſufficient Warrant, ſuppoſing that ſome few Scriptures were too

deep

deep for my ſhallow Capacity to fathom, and in which there appears a Difficulty too great for my weak Underſtanding to ſurmount ; eſpecially if it be a Notion in which Divine Worſhip is immediately concerned. I am not afraid, nor aſhamed to call that a neceſſary Article of my Faith, upon which my Salvation depends ; which, if I recede from, I muſt be led into the worſhipping of more Gods than one, to the robbing God of his Glory, who hath ſo often, and with ſo much Pathos, told me, he will not have his Glory given to another. Moreover, I would be firſt certain that the Sufficiency of that Saviour upon whom I muſt depend for Salvation, is not called in queſtion by the new Doctrine which I embrace. But I will not ſpend any more time in introducing the thing I am next to do ;

Which is to conſider ſome of the Principal Scriptures urged by them that ſeek to overthrow the Doctrine I am upon. The Scriptures principally urged are Six.

1. The firſt Scripture is *Eph.* 4. 4, 5, 6. *There is one Body, and one Spirit, even as you are called in one hope of your Calling ; one Lord, one Faith, one Baptiſm, one God and Father of all, who is above all, and through all, and in you all.* What do theſe Words aſſert but the Unity of the Godhead, the firſt Topick from whence I have inferred the ſtrict and proper Godhead of Chriſt, as in that place quoted before to us, there is but one God? Is it ſo much to their Purpoſe, that this one God is called the Father of all, and ſaid to be above all, and through all, and in all ? Will it follow from hence, that this Godhead is not in all the three Perſons ? Or that the three, however Perſonally diſtinguiſhed, are

are not this one God? This one God is not ſaid here to be the Father of Chriſt, but the Father of all; which is true, whether the three Perſons be, or be not that one God. The Godhead in this Text is not attributed peculiarly to the Father of Chriſt, but is without any diſtinction of Perſons ſaid to be the Father of all.

2. The next Place quoted, is *John* 17. 3. *This is Life eternal, to know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.* Here I muſt repeat what was ſaid in the beginning of theſe Diſcourſes: That Father and Son among Men infer Perſonal Relations, and the word Perſon is made uſe of by us becauſe we have not a better Word to expreſs our ſelves by; and they alſo infer a Perſonal or relative Diſtinction, which is incomprehenſible by us, we can have no Idea of the Father's begetting, or of the Son's being begotten. The Divine Nature is a ſingle Unity, and not diſtinguiſhable, tho' it be the Eſſence of the three Perſons. Now the Text urged, doth not ſay the Father of Chriſt, as ſuch, or ſtanding in that relation to him, is the only true God. And all that can be inferred is, that the Godhead is but one, tho' it comprehends the three Perſons in the Trinity. For this we have ſufficient Warrant in Scripture; to make this appear, we need only conſider this one thing, *viz.*

The Expoſition of this Text by *John* himſelf, 1 *John* 5. 20. I muſt deſire you to look back to the 5th Verſe, *Who is he that overcometh the World, but he that believeth that Jeſus is the Son of God.* I have told you before, that the *Jews* always thought that Chriſt made himſelf Equal with God, when he called himſelf the Son of God, and that Chriſt never

never corrects that Miſtake ; tho' if it were a Miſtake, there ſeemed to be many Obligations lying upon him to rectifie it. Now go to the 20th Verſe ; *And we know that the Son of God is come, and hath given us an Underſtanding that we may know him that is true : and we are in him that is true, even in his Son Jeſus Chriſt. This is the true God, and eternal Life* ; From which Words we may infer two or three Things. Firſt, That notwithſtanding the relation of Sonſhip, Jeſus Chriſt hath the ſame Nature and Eſſence with the Father, and is the ſame one only living and true God that the Father is. Secondly, That this word *only*, as applied to either of the three Perſons, is no further excluſive than to exclude thoſe that are not God by Nature ; if otherwiſe, the Father muſt be excluded from being our Maſter, becauſe Chriſt is ſaid to be only ſo, *Matth.* 23. 8. Thirdly, That Eternal Life as much conſiſteth in the Knowledge of the Son as of the Father, and therefore it muſt be the knowledge of him as God ; the perfect Knowledge of God in Heaven, being the very Eſſence of the Saints Happineſs there.

3. A third Scripture urged, is *John* 14. 28. the latter Part of the Verſe ; *My Father is greater than I.* In this place our Saviour ſpeaks of himſelf in his Human Nature, or as Man, as will appear by reading the whole Verſe : *Ye have heard how I ſaid unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, becauſe I ſaid I go unto the Father.* Surely all that is intended in theſe Words, is, that they ſhould loſe his bodily Preſence. *Ye have heard that I go away, and if ye loved me, ye would rejoice, becauſe I ſaid, I go unto the Father.* I, I the Man Chriſt Jeſus, to be advanced to the higheſt Degree of Glory, and ſhall then be in a better

better Capacity of doing you good, by my Spiritual Preſence, than I can now in my Bodily: For as he ſaith in another place; *'Tis expedient for you that I go away; for if I go not away, the Comforter will not come*; to whom, indeed, it was left to inſtruct you more perfectly in thoſe things which he had taught them. Now it followeth; *for my Father is greater than I.* It is ſtrange arguing, that becauſe God is greater than Man, therefore that God which was manifeſted in the Fleſh, which is ſaid to be a great Myſtery, muſt not be God, but a Creature, or ſomething, we know not what.

4. A fourth Scripture urged, is 1 *Cor.* 15. 24, 25, 26, 27, 28. Let this Text be but carefully conſidered, and, I think, we need no other help to lead us to the true and proper Meaning of it: However, I ſhall give you the Meaning in as few words as poſſible. We muſt know therefore, that there is a twofold Kingdom of Chriſt; The firſt Natural, and Eſſential, and neceſſary; The ſecond, Diſpenſatory, Oeconomical, or Mediatorial. The firſt eſſential to him, or neceſſarily his, as he is God. The ſecond beſtowed upon him by the Father, as the Reward of his Mediatory Undertaking.

*Firſt*, As to the Natural Kingdom, which, I ſay, is neceſſarily his as he is God, and as all things were made by him, viſible and inviſible, *&c.* and this Kingdom can never ceaſe; there can be no delivering up of this Kingdom. Thus my Text, *Who is over all, God bleſſed for ever.* And let all the Churches ſay, Amen. Thus alſo in *Heb.* 1. 8. *Thy Throne, O God, is for ever and ever.* Thus he will be Jehovah for ever, the King eternal, immortal, inviſible, only wiſe God, to whom Glory

Glory will be given for ever. Thus he will be the ſame, and his Years never fail.

As to the Second, his diſpenſatory, œconomical or mediatorial Kingdom; which is not his natural Right, but purchaſed by him at the hands of his Father; this is that Kingdom, that Dominion which he exerciſeth as Head of his Church, to perfect it; in order to which all things are ſubjected to him, and in the exerciſe of which he hath many Enemies to conquer, before his Church ſhall be compleat, and be entirely preſented to the Father without ſpot or wrinkle, or any ſuch thing. Thus he is ſaid to be Head over all things to his Church: This Kingdom ſhall be delivered up; and the Son, as Man, ſhall be ſubject to him that put all things under him, according to the 25th Verſe: *He muſt Reign till he hath put all things under him*; then ſhall the Son alſo be ſubject, that God may be all in all. It is not ſaid, that the Father, but that God may be all in all. Which, as Dr. *Whitby* himſelf ſaith, ſeems to lead us to that Interpretation of the Godhead, which comprehends Father, Son, and Holy Ghoſt. And ſo the import of that Phraſe, that *God may be all in all*, is this; That the Godhead may govern all things immediately, without the interpoſition of a Mediator between God and us, to exact our Obedience in his Name, and to convey to us Favours and Rewards, we being then to tender all our Duty to him, and derive our Happineſs immediately from him. So that, as Dr. *Whitby* further ſaith, as Chriſt θεάνθρωπος, God-Man, is all in all, *Coloſ.* 3. 11. becauſe the Father hath committed all Judgment to him, doth all things, and governs all things by him; at the laſt Day, when the final Sentence of Abſolution ſhall be paſt up-

on the Godly, and of Condemnation on the Wicked, when every Enemy ſhall be ſubdued, Death it ſelf conquered, and when this Oeconomy ſhall ceaſe, the Godhead alone will be all in all, as governing and influencing all things immediately by himſelf; for that now all the Saints ſhall have that eternal Life beſtowed upon them, for which this Power was committed to him. For this Expoſition Dr. *Whitby* gives four Reaſons:

*Firſt*, That this Mediatorial Kingdom was given to Chriſt after his Reſurrection, as the Reward of his Humiliation and Suffering; and could not be at an end, till the whole Work he had to do as Mediator, and Head of his Church, was finiſhed; and therefore, after his Reſurrection he ſaith, *All Power is given to me in Heaven and in Earth.*

*Secondly*, Seeing the Human Nature only ſuffered, the Divine Nature is capable of no ſuch Exaltation, or new Dominion. It is certain, that this Kingdom could be given to Chriſt only according to his Human Nature, becauſe he was the Son of Man. And ſo ſaith the Holy Ghoſt, *John* 5. 27. *And hath given him Power to execute Judgment alſo, becauſe he is the Son of Man.*

*Thirdly*, During this Reign of Chriſt, God the Father judgeth no Man, but hath committed all Judgment to the Son.

*Fourthly*, The Exerciſe of this Dominion Chriſt will lay down when he ſhall have put all Things under him: No other Kingdom, properly ſpeaking, being to be exerciſed in the Heavenly State after

after the Day of Judgment, but what is eſſential to the whole Godhead.

Thus alſo the Learned Dr. *Thomas Goodwin*, in his Expoſition of the Twenty-ſecond Verſe of the firſt Chapter of the Epiſtle to the *Epheſians*, where you will find him diſtinctly to conſider theſe Words of the Apoſtle to the *Corinthians*.

Thus likewiſe the great *Charnock*, whoſe Words are theſe: Chriſt is to Reign as Mediator till all the Ends of his Mediatorſhip are accompliſhed, and afterwards for ever with the Father in the Glory of the Deity: He is to reign as Mediator in the place of the Father, till the Church be perfected, by reducing all Enemies to an entire Subjection, and then to reſign his Power to the Father. So, when Chriſt ſhall have gained the full Victory over all his Enemies, after that he ſhall ceaſe his Mediation, and God ſhall Reign immediately over all, and Chriſt ſhall Reign with him; not as Man and Mediator, but as God for ever and ever. God ſhall be all in all; theſe Words, as my Author obſerves, are oppoſed to Chriſt's Interpoſition or Interceſſion. There will be no need of God's communicating himſelf by a Mediator, but he will immediately ſhine forth upon his Saints, when the Fruits of Sin, and Sin it ſelf ſhall be aboliſhed: Theſe are that great Man's Words, in his Diſcourſe of the Author of Reconciliation.

But, what do I mention ſo much of theſe Authors for? ſeeing all this is read in the Text it ſelf; *Then cometh the end when he ſhall have delivered up the Kingdom to God even the Father*; the Kingdom which his exalted Human Nature (uni-

ted with the Divine, in the Perſon of Chriſt) received from the Father as the Reward of his Sufferings ; *When he ſhall have put down all Rule, and all Authority and Power ; for he muſt reign till he hath put all Enemies under his Feet. For he hath put all things under his Feet. But when he ſaith all things are put under him, it is manifeſt that he is excepted that did put all things under him. And when all things are ſubdued under him*, when all his Enemies ſhall be conquered, when his Church ſhall be compleated, and there ſhall be no further need of his Mediation or Interceſſion ; *then ſhall the Son alſo*, that is, (according to what hath been ſaid already) in his Human Nature, *be ſubject to him that hath put all things under him, that God may be all in all.* That is, that the Deity, which (as hath been ſaid already) comprehends Father, Son, and Holy Ghoſt, may govern all things by himſelf, without the Intervention of a Mediator. Now what is all this ? Or what doth all this make againſt the Doctrine I have been upon ; That Jeſus Chriſt is the Supreme God, the ſame God with the Father ?

5. A fifth Scripture urged, is *John* 17. 5. *And now, Father, glorifie me with thine own ſelf, with that Glory which I had with thee before the World was.*

Whatever ſome may boaſt, That this Text is Unanſwerable ; there ſeems to be much more Difficulty in that before mentioned than in this. But ſuppoſing there was ſuch a difficulty in theſe Words, which for the preſent, while in this imperfect State, our weak Underſtandings could not ſurmount, or get over, would it be a ſufficient Reaſon to throw aſide an Article of Faith, ſo abun-

abundantly proved from other Parts of Scripture? Would it be a ſufficient Reaſon to own more Gods than one? Or to give Divine Worſhip to any but to the one Supreme God? Doth not the Apoſtle tell us, that there be in Scripture τὰ δυσνόητα things hard to be underſtood? And muſt we from thence take Encouragement to throw away the Form of Sound Words? Or let go the Faith once delivered to the Saints? But I cannot think that here is ſuch a Knot as may not be untyed. In order to which, I will labour to ſhew you, or make appear to you, what Glory Chriſt had with the Father before the World was. And therefore, Chriſt as the Son of the Father, had a Glory with the Father before the World was, or from all Eternity. For Inſtance:

The Glory of an unvailed Deity, not obſcured as it was in the Days of his Humiliation, in which he appeared in the Form of a Servant, and made himſelf of no Reputation, and did not covet (to humour the Senſe that ſome put on thoſe Words of the Apoſtle to the *Philippians*, οὐχ ἁρπαγμὸν ἡγήσατο) to be equal with God, or to appear what he really was, equal with God. Now, I ſay, before his Exhibition, before his leaving the Boſom of the Father, before his Incarnation, the Glory of his Divine Nature ſhone in its utmoſt Brightneſs; had no Vail to darken it: So that in this Prayer, *Father glorifie thou me with that Glory which I had with thee before the World was*, our Saviour having juſt finiſhed the Work which the Father gave him to do, and therein fully glorified him on Earth, according to the Covenant ſtruck between the Father and himſelf, prayeth that God would now beſtow upon him the Reward promiſed, which was the Exaltation of him at his Right hand,

hand, and declare him to be the Son of God openly and with Power; which Exaltation would remove the Vail of his Humiliation, tho' not disunite the Deity from the Human Nature; and that Vail being thus taken away, his Deity would appear as glorious, and unobscured, as it was before he took our Nature upon him; which to the last Degree of Humiliation, hid as it were for a time, his Divinity. In this Sense Christ may be truly said to be restored to a Glory which he had with the Father before the World was, and which did not appear while in a State of Poverty, Shame, Sorrow, and Death too in this World.

6. A Sixth, and the last Scripture, that I shall take notice of, is, *Mark* 13. 32. *But of that day and hour knoweth no man, no, not the Angels which are in heaven, neither the Son, but the Father; of that day and hour.* It is generally understood of the Day of Judgment of Christ's second coming to finish his Mediatorial Kingdom. Now, the Objection lies in these words, *neither the Son, but the Father*; and the Argument urged is this, there is something that Christ doth not know, and therefore cannot be that Omniscient God that the Father is. I should think the Argument might have some force in it if they could prove to me that Christ doth not in these words purely speak of himself as Man; In respect of which Nature, as Miraculously conceived by the Holy Ghost, God was, in a peculiar Sense his Father, as well as in respect of his Eternal begetting, *Luke* 1. 35. *And the Angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee, therefore also, that holy thing that shall be born of thee shall be called the Son of God.* Now, Christ as Man did not immediately and

of

of himſelf know when this Day would be; for as Man, knowledge was communicated to him by degrees, *Luke* 2. 52. *And Jeſus increaſed in Wiſdom and Stature*, &c. plainly intimating that the Godhead communicated knowledge to the Human Nature of Chriſt according to his Age and Ability, and Buſineſs he was to engage in; we may juſtly enough conjecture, that the Divine Nature had not yet communicated this Secret to the Human. And if ſo, will it follow from hence that the Divine Nature of Chriſt, which was perſonally united with the Human in him, muſt not know it, or that Chriſt, the Word, that was *In the beginning, that was with God, and that was God*, did not know it? and that becauſe he declares that as a meer Man he did not, or which is all one, did not know it immediately, but by Communication from the Divine Nature; or elſe that the Divine Nature had not yet communicated that Secret to him; which is very probable, for that this Communication ſeems to be moſt ſeaſonably made to the Human Nature of Chriſt, at the cloſure of his eſtate of Humiliation, and when he ſhould receive all Power and Authority from the Father, when the Imperial Crown ſhould be put upon his Head, and he be proclaimed Lord of all Things, until this great Day ſhould come when he ſhall have put all Enemies under his Feet, and when the Mediatorial or Oeconomical Kingdom ſhall ceaſe, and God, the Deity, ſhall be all in all. And now I would appeal to you whether this doth not ſeem to be the Genuine meaning of our Saviour, in theſe words, both as related by *Matthew* in Chap. 24. 36. and by *Mark* in the words cited, and the ſooner to be entertained, becauſe thus they are reconcileable with all thoſe Texts of Scripture

Scripture quoted before, which aſſert the ſtrict and proper Divinity of Chriſt; and becauſe in this Diſcourſe he ſpeaks of himſelf as the Son of Man, *ver.* 26. Moreover what if it appears, that Chriſt in that Nature which he poſſeſſed different from the Human, did know this, and ſhall I not infer it from the knowledge which he had of the Father, as 'tis expreſt by himſelf? *Mat.* 11. 27. *No Man knoweth the Son but the Father, neither knoweth any Man the Father but the Son*; the word which we Tranſlate, *No Man*, ſignifies *non ullus*, not any one, no Creature, no Man, no Angel; ſo that according to Mr. *Charnock*, in his Diſcourſe of God's Knowledge, Chriſt had a perfect knowledge of the Father, he knew him ſo as no other knew him. Angels 'tis true know God, but not as the Son knoweth, and what muſt the meaning be, but that he ſo knows the Father as that he learns not from any other? and what is that but he perfectly comprehends him, which is beyond the reach of any Creature? Now he that thus knew the Father, in his Eſſence, in all his Purpoſes and Counſels, and in whom all the Treaſures of Wiſdom and Knowledge were hid, could not in reſpect of that other Nature which he poſſeſſed, different from the Human, be ignorant of that Day and Hour, of which, *Peter*, *James* and *John* deſired to be informed.

And the Reaſon why he doth not give them a full and explicite Anſwer, and of the ſilence of the Divine Nature in this reſpect, ſeems plain, becauſe they deſired to be informed of what was not fit for them to know; they were for picking God's Cabinet, more prying and inquiſitive than became them; and we find him reproving ſuch Curioſity

Curioſity in them after his Reſurrection, when there was not ſo much danger of grieving them as juſt before his Paſſion, *Acts* 1. 6. they curiouſly asked him this Queſtion, *Wilt thou at this time reſtore again the kingdom to Iſrael?* his reply you have in the 7th Verſe, *And he ſaid unto them, it is not for you to know the times and the ſeaſons which the Father hath put in his own power.*

## *APPLICATION.*

I have nothing to beg of you, but that you would ſearch the Scriptures, examine what you have heard by them, ſo ſhall you know whether the things I have ſpoken be ſo or no. I have taken my Meaſures entirely from the Scriptures, and they are they which teſtify of him of whom I have been ſpeaking to you. I abhor that unaccountable deference which *Pythagoras* his Scholars paid to his αὐτὸς ἔφη, who took for granted every thing he aſſerted, and readily Subſcrib'd it as true. The Scriptures only demand that honour to be paid to them: There is no other Teſtimony that is αὐτόπιστον to be believed for itſelf, and that becauſe of the Divine Authority it brings with it, *Heb.* 1. 1. *Thus ſaith the Lord*, was the great Argument urged by the Prophets: The greateſt Men are not always the beſt, and none do ſo much miſchief as they when they run into *Error*, as Dr. *Sherlock* himſelf ſpeaks in his Treatiſe of Death, *To whom do we owe the Deiſm, Atheiſm, and Profaneneſs which is among us, but to the Wits and cunning Heads of the Age.* God hath given the Scriptures to this end to be an infallible ground of

Truth; and if you Err for want of ſearching them, your Error will be found at laſt to be the more inexcuſable; my Advice therefore is, *ſearch the Scriptures*, make your Appeal to theſe, and in your ſearch be

*Firſt*, Serious. Do it becauſe 'tis your Duty, not to gratify your Curioſity, but that the Knowledge of them may command your Belief, and regulate your Practice.

*Secondly*, With all Humility and lowlineſs of Mind. Conſider how far many things revealed ſurmount your weak Reaſon, and ſhallow Capacity, and reject not any thing that is expreſly revealed, becauſe, with *Nicodemus*, you cannot explain or comprehend how it ſhould be ſo. Humility will entitle you to God's teaching, and he is well taught who is taught of God.

*Thirdly*, Be much in Prayer to God to bleſs your Study or ſearch of his Word; after all your Reading and Meditation, 'tis God muſt open your Eyes to underſtand the wondrous Things of God's Law; by this means ſhall you know of the Doctrine you have heard, whether it be of God or not; he is ready to give his Spirit to them that ask it, and *this good Spirit* ſhall lead you into all Truth.

Now I pray God that you may continue in the Faith grounded and ſettled, and not be moved away from the hope of the Goſpel which you have heard; that you may not be at any time led aſide by the Sophiſms of cunning Men, who lie in wait to deceive, who refuſe to declare their

their Faith, ſave only in the bare words of Scripture, becauſe they are aſhamed or afraid to own the Senſe which they faſten upon them. *To Father, Son, and Holy Ghoſt, Three, and yet but One Almighty, Self-ſufficient, Unoriginated, Eternal God, be Glory for ever.* Amen.

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*F I N I S.*

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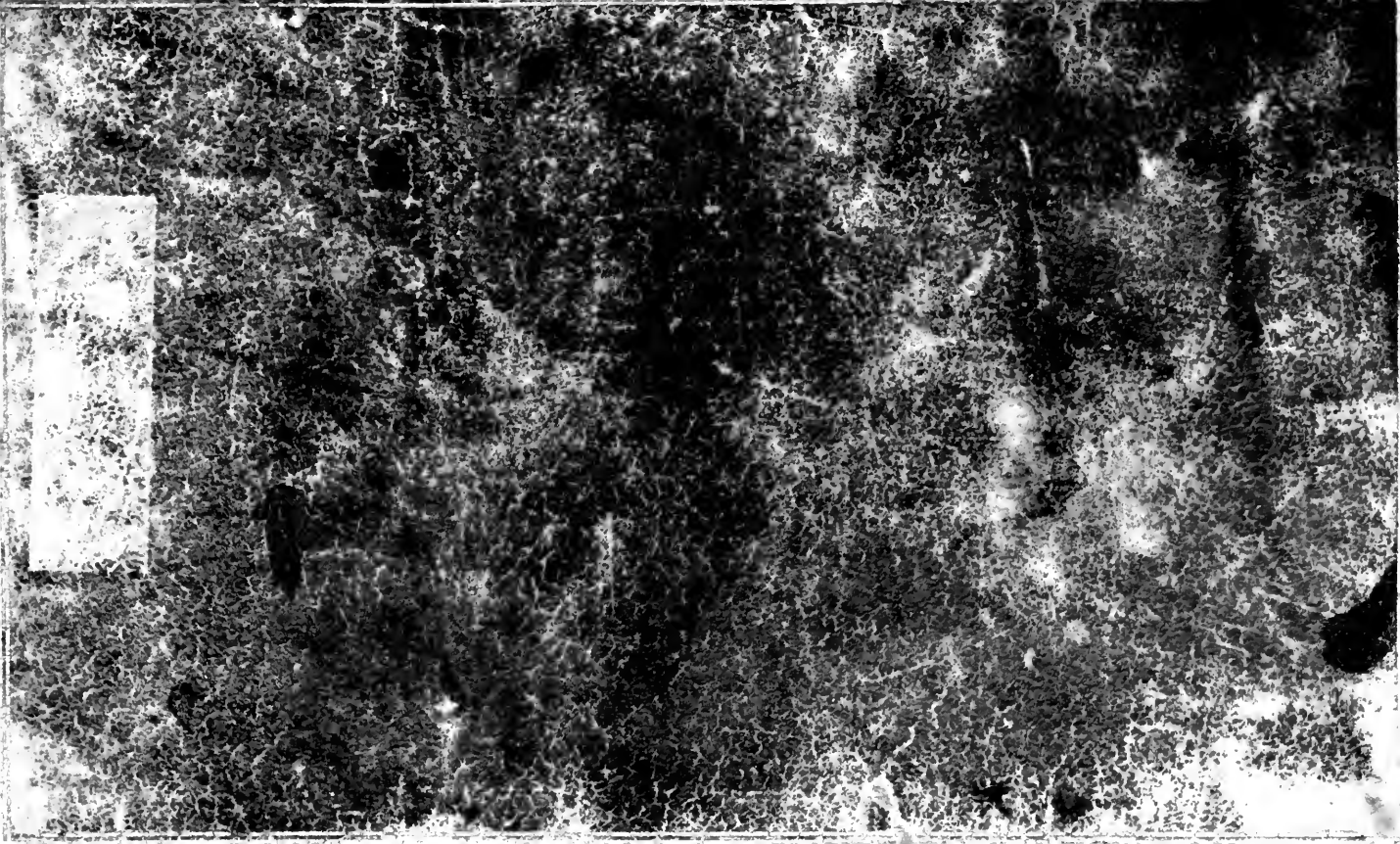
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